THE

CHRISTIAN ADVOCATE.

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PREFACE.

RETROSPECT AND VALEDICTORY ADDRESS.

We commenced our editorial labours with a Prospectus and a solicitation of patronage; and we think it not improper to conclude them with a Retrospect, and a Valedictory Address to our readers—Let these be considered as the preface to the whole of our editorial publications, which will terminate with the issuing of our present number.

Twelve years have elapsed since the first appearance of the Christian Advocate. The editor being then more than threescore years of age, and in very infirm health, there was, to human view, little probability —and in his own estimation none at all—that his life would be prolonged to the present time. Yet a desire to be useful while life should continue, and to render, if permitted, some further service, not only to the cause of our common Christianity, but especially to the church in which he was born and educated, and in which he had long sustained the ministerial office, added to the necessity which he felt of doing something to increase a scanty pecuniary income—had prevailed with him to yield to the urgent solicitations of friends, whose opinions deserved his respect, and to undertake the arduous and responsible business of conducting a monthly religious publication. Of the manner in which he has performed the duties of the office he assumed, the readers of the Christian Advocate are the rightful judges. Their decision is doubtless already formed; and the editor is as destitute of inclination as he is of power, to effect a change. He will only say, that while he is deeply sensible of the imperfection of his work, he is still conscious of having laboured faithfully in his vocation—diligently endeavouring to render his publication profitable to his readers, and especially subservient to the best interests of the Presbyterian church. For a considerable time after the appearance of the Advocate, there was not another publication in which the institutions of this church, and her distinctive doctrines, discipline, and order, were professedly defended and unequivocally lauded. The events which have more recently occurred, rendering it impracticable for the editor, with a safe conscience, to forbear censuring certain proceedings in the judicatories of this church, and to raise his feeble voice to give warning of impending dangers, have been to him the cause of deep and constant regret. He, however, has no regret at the course he has pursued; verily believ-

ing that to promote the best interests of his beloved church, and to avert evils which threaten, not her prosperity only, but her very existence, he has still been using his honest and earnest endeavours.

No language can adequately express the gratitude which the editor is sensible he owes to God, for the continuance of some capacity of active service in promoting the cause of his blessed Master, so far beyond his expectations; and that he terminates his editorial cares and labours, with better health than he possessed at their commencement. He affectionately and earnestly asks of his Christian brethren, that their prayers may be offered up with his own, to the throne of heavenly grace, that the remnant of his days may be devoutly and devotedly employed in the discharge of every duty that may yet be incumbent, while he is preparing and looking for the hour (certainly near at hand) when he must give an account of his stewardship—that he may be enabled to do it with joy, and not with grief. The editor also offers his sincere thanks to his subscribers generally, and especially to those who have contributed to sustain his work, from first to last, amidst the numerous publications to which some who were once his patrons, have thought proper to give a preference. While he neither censures nor complains of the use which any individual has made of his unquestionable right, to give or withhold his patronage as to himself seemed meet, it may still be allowable to express grateful feelings to attached, though they be partial friends.

To those who have contributed a portion of literary labour to the pages of the Christian Advocate, a peculiar acknowledgment is due, and is most thankfully offered. Whatever is valuable in itself, is enhanced in value, when the article is unusually scarce. It is believed to be questionable whether any monthly miscellany of 48 octavo pages, has been continued for twelve successive years, in this or in any other country, with so little assistance to the editor, as that which has been received by the present writer. To this is fairly attributable much of that want of variety, in too many of the numbers of this Miscellany, which its editor has perceived and lamented, but which no talents, however superior to his own, if left unaided, could prevent. Great variety of literary excellence can be furnished, only by the productions of a number of minds of different construction, attainments, propensities, and habits. If the gigantic intellect of the author of the Rambler, could not save that work from the just complaint of a wearisome sameness, what may be expected from the unassisted labours of inferior writers?

It is not, however, to be supposed from any thing that has been said, that the Christian Advocate expires because snbscribers enough have not remained to defray the expense of its publication. Such is not the fact. A clear surplusage of some hundred dollars remains, beyond the amount of the printer's and publisher's demands, from the pecuniary avails of the present year; and the number of unsought subscriptions within the year, authorize the belief that, by effort, this number might be considerably increased. But it is admitted, as one cause of the cessation of this publication, that no efforts seemed likely to render its circulation so extensive as to answer a leading design of its publication—the benefiting, extensively, of the members of the Presbyterian church. The irresistible torrent of the popular taste and demand, is for religious newspapers; and however this may be lamented, yet the fact is so, that whoever expects greatly and speedily to influence the popular mind, on religious as well as on other subjects, will be disap-

pointed, unless he attempt it through the medium of newspapers. In the mean time, the editor, by the kindness of Providence, is not now dependent on this or any other publication, for a comfortable temporal support; and at his age, he wishes to be freed from a burden, which although he would be willing still to bear, if by doing so he could greatly profit others and himself, yet when neither of these objects appears attainable, he feels at liberty and sincerely rejoices to throw it off*—especially as he contemplates for the little that remains to him of life, if that little shall suffice, the performance of other services, which he hopes may be of some use to the church, but from which he has long been reluctantly withheld, by his indispensable editorial engagements.

"I will endeavour," said the great apostle of the circumcision, "that you may be able, after my decease, to have these things always in remembrance." It has been the earnest desire of the editor of the Christian Advocate, that his humble labours might not be entirely useless to survivors, when he shall have "gone the way of all the earth;" and he has been ready to flatter himself that this might not prove wholly a vain desire, since the form in which the numbers of his Miscellany have been issued, admits of their being bound in convenient volumes, and preserved for family reading; and inasmuch as a large part of their contents is not of an ephemeral character, but may be as useful to the next, as to the present generation. "Posthumous reputation!—said the dying Dr. Thomas Scott—Posthumous reputation! the veriest bubble with which the devil ever deluded a wretched mortal. But posthumous *usefulness*—in that there is indeed something." To these sentiments the editor subscribes with all his heart. In hope, therefore, that when he shall sleep with his fathers, what he now writes, as well as much that is contained in the whole of his twelve volumes, may gain the attention of a number, though that number should be small, he solicits attention to the following

Valedictory Address to every Reader of this Magazine. "Can ye not discern the signs of the times?" was a question which our blessed Saviour put to those who attended on his ministry; and he pointedly inculpated the carelessness and blindness of those, who did not notice and regard the plain fulfilment of Scripture prophecy, in his own person, character and work. That the prophecies relative to the latter day glory of the church are at this time visibly advancing to their full accomplishment, in the events which are constantly taking place, no reflecting individual, who believes and is well acquainted with the Bible, can, it would seem, refuse to admit. Meanwhile, and as a part of the evidence that the Millennial age is not far distant, the whole world is in commotion. Society, both civil and religious, is in a state of agitation, flux and change. In these circumstances, it becomes Christians to bethink themselves seriously, and to be aware of the importance of holding fast their profession—peculiarly careful of not falling from their steadfastness. In order to this, the following particulars appear to be worthy of special regard—

1. Not to undertake to decide that any passing event is certainly the

* Many numbers of the Christian Advocate have been prepared for publication in a state of much bodily indisposition, and sometimes under a most oppressive lassitude and feebleness, which seemed to be all but irresistible. Yet the editor reflects with satisfaction, and with gratitude, he trusts, to Him who "giveth strength to the weak," that in a period of twelve years, this Miscellany has not, in a single instance, failed to be published within the month in which it was due—generally in the first part, and rarely after the middle of the month.

fulfilment of a *particular* prophecy. This has been the source of innumerable errors and mistakes, which have caused infidels to triumph and Christians to lament. We are prone to attach an undue importance to occurrences which take place in our own day, and in which we are personally interested. It should be recollected that it is not at all necessary, for any practical purpose, that we should decide how much or how little of prophetic declaration meets its fulfilment, in any event or change that we witness. Our concern is to do obvious duty, in the circumstances in which we are placed; and leave it to time and future manifestations, to make evident the connexion between what we observe and do, and the accomplishment of the divine purposes.

2. Let it not be forgotten that truth is immutable. Error may vary and fluctuate infinitely, and may be renounced for the sake of embracing the truth; but truth itself can be changed by no change of time and circumstances—What is once true, will be true forever. If, therefore, the principles we have embraced as articles of our religious faith and practice are the truths of God's revelation, (and we should look well that they be so) the occurrence in our day of the Millennium itself, would not alter them. We should view them as possessing the same character, then as now. We should probably see them more clearly and impressively, but with no variation of any essential or important feature. One truth, indeed, may be added to another, and this to an indefinite extent; yet every step of the progressive series must still remain immovable. This is not sufficiently considered. It seems to be the favourite notion of some, that the whole system of religious faith and practice is to receive an overturning, that shall entirely change its character. Nothing can be more enthusiastic and fanatical. Let those who would be steadfast Christians consider and keep in mind, that the great doctrines of the gospel which they have received, and are resting on as the ground of their faith and hope, are the truths of God, and that they are as unchangeable as their author. Let them neither be given up nor modified, in compliance with any of the solicitations or reasonings of the innovators of the day—men who are "ever learning and never able to come to the knowledge of the truth." In like manner, if our ecclesiastical order, or form of church government and discipline, be truly founded on the word of God—and if it be not, let us renounce it at once—no circumstances in which the church can be found, will call for any material change. Some modifications may be admitted, as urgent circumstances may render expedient, but radical principles are not to be surrendered, whatever may be the pretended necessity of the case.

3. As every truth and duty is consistent with every other truth and duty, it follows from what has already been stated, that all the truly benevolent enterprises of the day—all the well concerted plans and operations for extending the gospel of Christ, meliorating the condition of mankind, and co-operating in the great and glorious work of evangelizing and converting the world, may be carried on by the Presbyterian church, without any important change of system; and without any amalgamation with any bodies not homogeneous with our own. What is there in the principles and organization of the Presbyterian church, (supposing the strictest adherence to both) to prevent the most vigorous action of all the members of this communion, and of all the judicatories that it embraces, in promoting every pious and benevolent design?—What is there in our church order, to hinder the most

efficient agency in sustaining Bible, Tract, Temperance or Educational Societies—Missionary Boards and operations, both for foreign and domestic action—Sabbath School and Bible Class institutions—or any enterprise or undertaking whatsoever, by which the souls or bodies of men may be benefited? It is believed that the constitution of our church, so far from offering any impediments or hindrances in prosecuting the charitable and pious designs and operations of the day, is as happily adapted to facilitate them, as if all its provisions had been devised and adopted for this very purpose. It is also believed that our church never will be brought up, in all her strength and energy, to these various blessed works of Christian charity, while she is little more than an appendage and subsidiary to other bodies or denominations; or while more than half her means and exertions are bestowed in aid of foreign associations, organized among her people and supported by them—To put forth all her force, she must act independently; feel that her reputation as a church is at stake; be deeply sensible of her responsibility to God for a large portion of the sacred work of sending the gospel to the destitute; and have the undivided affection and undiminished contributions of her own children and household. Till this is effected, rely upon it, our church will be divided, and will languish and decline—Till we are free from the embarrassing connexions which have been inadvertently formed with a sister church, be assured that nothing effectual can be done to restore our peace and prosperity: For so long as these connexions exist, the radical evil will remain; and all measures that can be taken to remove disunion and its endless train of attendant mischiefs, however they may seem to promise relief, will eventually prove that they have no more permanent efficacy than the attempts that are made to give correct motion to a timepiece, while the mainspring is out of order. Is this the language of bigotry and contracted views? It is not—He who thus addresses you, has only to appeal to the feelings of his own heart, for proof that it is not. He is conscious, before the Searcher of hearts, that he rejoices to witness the spirited and successful operations of all the religious denominations that hold and teach the essential truths of divine revelation, in the propagation of the gospel among the heathen, and among the destitute of every name; and that he frequently and earnestly prays for their still greater success—He only grieves and is ashamed, that the church to which he belongs is so far in the rear of other churches, in the noble march of Christian benevolence. The writer also counts some of his dearest Christian friends, among the members of churches not Presbyterian; and cherishes a fervent charity for additional thousands, among several denominations different from his own. But while they are not, and with their views cannot be Presbyterians, he is deeply convinced it is best for them, and best for us, that we should not attempt an amalgamation. True charity itself forbids it; for this most excellent grace is least endangered, and can best be exercised, by the parties concerned remaining as they are. It is a gross error, and yet seems to be prevalent among many, that we cannot be free from bigotry—cannot be truly liberal—unless we renounce all our distinctive peculiarities. The very reverse is the truth. While we hold our peculiarities—and it is believed that all truly conscientious men must hold them—and yet make allowance for errors not essential, and embrace those who hold them in warm Christian brotherhood, it is then that we cherish the most genuine charity, and are free from all just charges of bigotry. Then too we adopt the best

means for the prevention of collision, and of eventual discord and alienation, among those who differ in non-essentials—believing that we all love and hold "the truth as it is in Jesus," in all that is indispensable to the salvation of the soul, and an exemplary Christian character. Let the Presbyterian church then keep *exclusively* to her own forms and institutions, in missionary and all other benevolent enterprises, in which any of her peculiarities are concerned. Let her do this, just as other denominations are doing it; and let her have the undivided support of her own members, and show a kind and neighbourly regard and treatment to all sister churches, engaged in the pursuit of objects similar to her own, and she will take the course which duty and interest dictate, and which her safety, union, purity, and peace, imperiously demand. A course, too, in which it would be easy to show, beyond reasonable controversy, that the greatest amount of efficient effort, in doing good to the world at large, will be the certain and happy result.

4. Although it is implied, and has been intimated, in the last particular, yet its importance demands a special notice, that there is a loud call, in the providence of God, to the Presbyterian church, to be far more active and zealous than she is at present, in every well devised measure for the conversion of the world to God. It is the solemn conviction of the writer, after no small deliberation, that the righteous displeasure of heaven is now resting on our church, in the permission of the evils which so lamentably divide and distract it; and this as a punishment for our guilty neglect in sending the gospel to the heathen, and to the destitute in our own land; and for our criminal omission to purge our church, by salutary discipline, of the false doctrine and the pernicious measures, which cause and constitute its corruption. Reformation, in these particulars, so far as it is practicable, ought immediately to commence. The Foreign Missionary Board at Pittsburg, and the Domestic Missionary Board of the General Assembly ought, with as little delay as possible, to receive fourfold as much patronage, in funds and in zealous efforts and prayers for their success, as they have ever yet obtained. In those sessions and Presbyteries also, which have not yet been corrupted by the progress of error, there should be an immediate waking up to the important concern of Christian discipline. It ought to be vigilantly, and impartially, and discreetly exercised, for the correction of doctrinal error, as soon as it is promulged, and of all visible immorality of practice. And if it shall please the great Head of the church yet to restore the whole, or a large and commanding part, of our beloved Zion, to a state of healthful purity, union and order, by delivering us from unconstitutional and injurious connexions, and giving to our superior ecclesiastical courts a disposition and determination no longer to frown on reformation, but to encourage, sustain and promote it, by a prompt exercise of their constitutional authority—then will the Presbyterian church at large be put on a new probation. Her glorified Head will be trying her, to see whether she will be suitably thankful for her deliverance; and whether, as the just expression of her gratitude, she will in future watch against the degeneracy and decline she has suffered—watch against all the causes of the evils she is now experiencing—and especially whether she will come up with all her energies to the help of the Lord against his enemies and her own; whether instead of falling behind others, she will rather endeavour to take the lead of every denomination in our land, both in foreign and domestic missions, and in every other good work of Christian benevolence, by which the

present age is laudably distinguished—Whether her men of wealth will contribute liberally of their abundance, and her poor of their pittance, for the support and extension of the gospel, and the furtherance of all well devised plans for the advancement of knowledge, truth and piety—Whether her ministers will be distinguished by their well furnished minds, ardent piety, and entire devotedness to their work—Whether her private professors will be shining examples of holy living—of eminent prayerfulness, family piety and edifying deportment—Whether many of her pious youth will offer themselves willingly, to be properly qualified for missionary labour, and when thus qualified, will go on missions whithersoever they may be called—to healthful or unhealthful climates, even to the ends of the earth. If something like this shall, in a good degree, be realized, then will the Presbyterian church continue and prosper, till her happiness and glory shall mingle with that of the Millennial age. But if through unwatchfulness and inaction, this church shall again relapse into a state of corruption and disregard of duty, it requires no spirit of prophecy to predict, that Ichabod will be finally written upon her. She will, like some that have been called by her name in Europe, become the nurse of heresy and infidelity—a curse instead of a blessing to the world.

5. The true ground on which the maintenance of sound doctrine in the church is to be contended for, and to be regarded as of the very first importance, ought to be clearly perceived and constantly kept in view—It is, because the preaching, and receiving, and holding fast of such doctrine, is essentially connected with the conversion of sinners and the edification of saints. It is admitted that men may contend for the truth of the gospel without feeling its power—contend for it with the same spirit, and in the same manner, that they dispute about political opinions, or controvert questions of mere science. It is also admitted that there may be undue importance attached to some speculations in theology, and that an improper warmth and zeal may be indulged, about unessential things in the system of gospel truth. But while these admissions are freely made, they are not to become a shield to protect the guilty. At the present time, as in all former times, the advocates of error and innovation, endeavour to represent those who manifest any zeal in withstanding them, as disputers about *words*, rather than *things*—that in reality there is little difference, or none at all, except in the mode of statement, or the language that is used, between them and their opponents. Be it then our care sedulously to guard against the indulgence of an improper spirit, to avoid contention about trifles, and to advocate minor truths with less zeal than those that are primary or essential—remembering, however, that all truth is worth something, and ought to have its proper defence—but let us not be deluded or blinded by the arts and insinuations of those who teach and endeavour to propagate principles and opinions, which really go to the sapping and subversion of the very foundation of our faith and hope. Against these we have a divine warrant "to contend earnestly;" and let us not be withheld from this contest, by being charged with the sin and folly of mere logomachy, or "striving about words to no profit;" or with exciting contention when there ought to be nothing but harmony, peace and concord; or with giving our attention improperly to doctrinal differences, when we ought to lay out all our strength and influence in promoting practical religion. Real practical religion, be it remembered, never can be promoted by error; nay, it never can exist, unless it have the truth of God for its foundation. While the

Holy Spirit is the great efficient agent in the regeneration and sanctification of all who are saved, he invariably makes use of the truth which he himself hath dictated, as an instrument, in the whole process and accomplishment of his work. The word of God, we know, is "the sword of the Spirit;" we are "begotten by the word of truth;" we are "sanctified by the truth." Here is the reason why we are, and must be, "valiant for the truth,"—the truth in its purity. It is because we love the immortal souls of our fellow sinners, and know that they never can be saved, but by the knowledge, and belief, and holy influence of "the truth as it is in Jesus." But for this, we would leave all controversy to those that love it: and we would let errorists and heretics take their course, without interruption from our interference. Were not the souls of men at stake, no one who is duly influenced by the principles of the gospel would ever be a polemic. But as the matter stands, silence is unfaithfulness; and a fearful responsibility rests upon us if we hold our peace—if we "cry peace, peace, when there is no peace." We look over the world, and we see that it is full of false religion—We look around us, and we see spurious conversions, and spurious revivals of religion; and we tremble when we think how many are in danger of going into eternity "with a lie in their right hand." Let it be repeated then, and kept in mind, that a lively apprehension of the infinite worth of immortal souls, and a knowledge that if they are saved it will be by the instrumentality of truth, in the hand of the Holy Ghost—are to be the great moving cause of our zeal for the maintenance of sound doctrine, and gospel order. No farther than we are influenced by such considerations, can any *very ardent* controversy about matters of faith and practice be justified. But when these considerations really call us to controversy—even earnest controversy—provided earnestness be mingled with Christian meekness—we are criminally unfaithful if we refuse the call, and are laying up for ourselves a fearful account to God.

6. The true nature and proper treatment of revivals of religion, deserve a very serious consideration. This indeed is a copious topic, and happily it has lately received, in our country, the full, and able, and pious discussion, which it merits*—A few leading thoughts are all that can now be suggested. A genuine revival of religion is nothing else than the occurrence of many sound conversions to God of impenitent sinners, in a short period, and in the same place, or in contiguous places. That an occurrence of this kind must be greatly desired by every minister of the gospel, who deserves the name, is manifest at once; and that when it takes place, it must produce the most lively joy and gratitude to God, in every pious mind that witnesses it, is equally evident. At the same time, all experience shows, that great care and much discretion are necessary, to preserve even genuine revivals of religion from abuse, perversion, and decline. The great adversary of souls will, so far as he is permitted, use all his art and activity, on such occasions, to prevent his subjects from escaping from their thraldom. The feelings of the human mind, moreover, when much excited, and especially when a multitude feel the excitement at the same time, and freely communicate with each other, are almost certain to run to excess; unless this be prevented by great vigilance, and great prudence and firmness, mingled with great tenderness and forbearance, by persons of experience, influence and piety—The worst consequences

* See Lectures on Revivals of Religion, by WILLIAM B. SPRAGUE, D. D.

of all ensue, when those who take the lead in seasons of revivals, are themselves indiscreet, rash, and heedless. To cherish, promote, deepen, and extend good impressions, or, in other words, to *keep up the revival*, and give right directions to the awakened and inquiring; and yet to restrain excesses, and keep all within the bounds of sobriety and good order—this should be the object aimed at, but, as already observed, it is indeed a difficult object to compass. We know it required the authority of an inspired apostle, to correct the abuse even of miraculous gifts; and effectually to inculcate the truth that the spirits of the prophets are subject to the prophets; that God is not the author of confusion, but of peace; that women are to keep silence in the churches; and that all things are to be done decently and in order.* It must be remembered, that if the excesses that take place in revivals of religion are to be corrected at all, it must be at an early period after their first appearance; for when they have proceeded to a certain length, they become a conflagration which nothing can stop, till it has burned itself out. In the 10th volume of this Miscellany—the June number for 1832—there is a pastoral letter of the General Assembly, addressed to the churches under their care, which was drawn up by the present writer, and adopted without alteration or addition, to which, and to the excellent work already noticed, the reader is referred, for a detail of dangers to be avoided, and of duties to be performed, in revivals of religion. The sum of the whole matter is, that all scriptural methods are to be used, that the Spirit of grace may not be grieved away, either by resisting his work, or abusing his gifts, or perverting his operations—The less of noise, and of all ostentation, in revivals of religion, the better. It would seem that on such occasions God often deals with his church and people, as he did with Elijah in Mount Horeb—"Behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: And after the wind an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire: but the Lord was not in the fire: And after the fire a still small voice: And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood at the entering in of the cave." The consciences of careless and impenitent sinners, in a time of general awakening, may be awfully alarmed by the truths of God's word; but this is to gain their attention effectually to the still small voice of his Spirit, by which he shows them their duty, and melts and changes their hearts. Perhaps the most general and fruitful revival of religion ever witnessed by the writer, had not, for several months after it commenced, been heard of, at the distance of ten miles from the congregation in which it occurred. One additional remark must not be omitted, in closing this particular—It is, that in place of hurrying the supposed converts, made in a time of revival of religion, into the communion of the church, they ought, in most cases, to pass a longer period of probation, than those who are apparently converted at other times; because in the former case, there is more reason than in the latter, to apprehend that human sympathy has been mainly influential in producing the favourable appearances, and if so, that those appearances are likely to vanish, when the mind returns to a state in which the effects of sympathy are no longer felt.

* 1 Cor. xiv. Chapter throughout.

7. Finally—The importance of early religious education, rightly conducted, and of the preaching of the gospel and the administration of its ordinances, regularly and faithfully dispensed, can scarcely be overrated. Here, after all, are the sources to which the church of God must look for her permanent support and prosperity; for the supply and increase of the members of her household—of members (not indeed exclusively, but yet generally) of the greatest steadfastness, maturity of enlightened piety, exemplary deportment, and preparation for active usefulness in every good work. A knowledge of human nature, the word of God, and the experience of the church in every age, concur in teaching, that in religion, as in every thing else, early and well conducted instruction, and regular, skilful and uninterrupted training, must be chiefly relied on, for forming men of the best qualifications, both for exemplifying and extending the influence of the gospel. Some exceptions there certainly are, of men of shining piety and prominent talents and usefulness, who lacked an early religious education, and were not pious, perhaps were vicious, till they were considerably advanced in life; but these are exceptions to a general rule—So they regard themselves, and so others should regard them. Revivals of religion, and extraordinary means, instruments and efforts, may, also, at times, greatly increase the members of the church militant. Still, we must look to early religious education in the families of the pious, and to the stated and faithful ministrations of the word and ordinances of the gospel, to prepare and keep up *the standing army* of the faithful—the veteran and well trained host, to whom the others may rally, and from whom they may take lessons of experience, and learn perhaps to excel their teachers, in the spiritual warfare, under the great Captain of salvation. Indeed there seems reason to hope, that if early and well conducted religious instruction, and devoted fidelity in ministerial labour, were carried to a *practicable*, but alas! indeed to a very *unusual* extent, *a perpetual revival of religion*, (if this language be proper in such a case) might be witnessed, in congregations where these efficient means were employed. Baxter, without intending it, seems to have drawn his own character, in his Gildas Salvianus, or Reformed Pastor. His labours in his parish at Kidderminster, were so remarkably blessed, that before he left it, there was not a household in his whole charge, in which family worship was not regularly maintained. This probably occasioned his memorable remark, to this effect—that if suitable pains were taken in the religious instruction and discipline of children, the preaching of the gospel would not be the *ordinary* means of converting sinners—meaning that they would generally be converted, before they were of age to receive their first saving impressions from public discourses. Without adopting this opinion in its strictness, what Baxter found, will, on experiment, doubtless, be found by others, that family devotion and government, catechetical instruction, reading and studying the word of God, conference meetings conducted with prayer, tender and judicious personal addresses to individuals by their pastor, and abundant labour in preaching the gospel publicly, and from house to house, in family visitations—will never fail, in a greater or less degree, to be attended by the blessing of God—will *generally* be accompanied with such a blessing in *a pre-eminent measure*, and be productive of what may, in the now current language of our religious community, be called *a constant revival*. The conversions, also, that take place under the employment of such means will, in almost every instance, *wear well;* there will be few apostacies, and little demand for

the discipline of the church. Whatever extraordinary means, therefore, may be used for the promotion of religion—and till our churches are more fully and extensively supplied by stated pastors, such means must be used—let the Presbyterian church look eventually to such an order of things as has been here indicated, as that which is, of all others, the most desirable—Let this system be acted on without delay, in every congregation that is blessed with a faithful pastor. Let the ruinous plan of being, by voluntary choice, served by *transient*, instead of permanently *settled* labourers in the vineyard of the Lord, be utterly abandoned; and in the religious instruction and training of children and youth, let no fancied improvements, or substitutes, ever be permitted to exclude the catechisms of our church—the sheet anchors of the minds in which they are fastened, to save them from the rocks and whirlpools of error, and from being carried about with every wind of doctrine.

Such are the valedictory suggestions, counsels and monitions of the editor of the Christian Advocate; the result of much reflection, attentive observation and long experience, and offered to his readers, in all sincerity and affection, in the near view of his last account. May He who alone can give to truth its desired efficacy, condescend to bless what has now been written, and all that is contained in the work which now terminates, so far as it is accordant with his holy revealed will; and may every error and oversight be graciously pardoned, and their injurious tendency be prevented: And O, most merciful God and Father! may the church in which thy unworthy servant has long imperfectly ministered, be effectually and speedily reformed; and be most abundantly blessed and prospered, when the dust which now writes shall have returned to the dust as it was, and the spirit by which it is now animated, shall have returned to God who gave it, and shall have been admitted to the rest which remains for his people, through the atoning death, finished righteousness, and prevalent intercession of the Lord Jesus Christ—to whom, with the eternal Father and the Holy Spirit, the one living and only true God, be glory and praise, dominion and power, both now and ever. Amen.

Philadelphia, Dec. 10, 1834.

Religious Communications.

A CHRISTMAS SERMON.

Christ the Desire of all Nations.

HAGGAI, ii. 7, middle clause.—"The Desire of all nations shall come."

The occasion on which these words were uttered by the Prophet was as follows:—After the return of the Jews from their captivity in Babylon, they began to rebuild the house, or temple, of Jehovah, the God of Israel. Before they had proceeded far, their undertaking was interrupted by a prohibition from the Persian monarch, to whose authority they were still subject. It was not long, however, that this obstacle needed to have hindered their proceeding in their design. But in the mean time their inclination to proceed had subsided; and it was not till several severe judgments had been inflicted on them for their negligence, and the prophet on whose words I discourse had been sent to awaken them to a sense of their duty, that they could be induced again

to engage in the work which they had relinquished. At length, however, it was resumed with spirit; and yet it was soon after retarded, anew, by another discouraging circumstance. Some of the persons concerned in rebuilding the temple were old enough to recollect that which had been destroyed; and all of them, no doubt, had been informed of its magnificent appearance and costly furniture; and it was obvious, at once, that the edifice they were engaged in erecting would be far inferior, in point of splendour, to the one in place of which it was to stand. This thought damped the ardour of all those who were concerned in building it; for nothing is more discouraging than to know that after every effort, we must rest far short of what others have performed, and of what we ourselves are desirous to achieve. To remove this new difficulty, the same prophet who had been employed to stir them up to the enterprise, was sent with a new message to encourage them in its prosecution. He, accordingly, informed them, by the command of Jehovah, that although the temple they were erecting would, in external grandeur, be inferior to that which had been built by Solomon, yet, in another, and far more important particular, it should be superior—That a great and glorious personage, who should be emphatically "the Desire of all nations," should enter and make his appearance in it; and by his presence there, put an honour upon it, unspeakably greater than any which had been conferred on Solomon's—"I will fill this house with glory, saith the Lord of hosts—The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

In discoursing farther on the passage, thus illustrated, I will endeavour to show,

I. That our Lord Jesus Christ is the personage here spoken of, as the Desire of all nations.

II. In what respects he might with propriety be thus denominated, or described.

III. Improve the subject.

In showing that our Lord Jesus Christ is the personage intended or described in the text as the Desire of all nations, the chief consideration is—that the truth of the whole passage with which these words are connected, is incapable of vindication, unless we admit that the Messiah was the subject of the prediction; and this being admitted, it must appear incontrovertible that our Lord was the only person, during the period to which the prophecy refers, who can be imagined to have possessed that character. If the advent of the Messiah, so long expected by the Jews and foretold by their prophets, was not contemplated in the text, as the circumstance or event which was to render the second temple more glorious than the first, it is impossible to say what was intended, or to clear the prediction from the charge of falsehood. For in every respect, except the presence of the Messiah, the glory of the latter house was not greater, but incomparably less, than that of the former. The nation and the individuals who respected and offered their devotions in it, were less important in the eyes of the world, and much more inconsiderable in number, than in the days of Solomon. The temple itself, although very much enriched and adorned in the time of Herod, yet never was, at any period, either as large or as magnificent, as that which preceded it: And as to that which might be called the spiritual furniture, the first temple possessed the honour and advantage, probably of the Urim and Thummim, certainly of the ark of the covenant, the fire from heaven, and the glorious Shechi-

nah, or visible manifestation of the presence of Jehovah; all of which were wanting in the second.

The prophecy, therefore, that this house should be more glorious than the former, has not been and never can be verified, unless the presence of the Messiah, was the circumstance to which it referred as that which should give truth to the declaration. The presence in the second house of the incarnate Son of God, would completely and most signally verify the prediction; because, as he was the great object to which every symbol, and indeed the whole Jewish dispensation pointed, his coming into this temple would make it as much superior to the former, as the substance is superior to the shadow—the thing which is signified to that which is only a faint emblem of it. There was moreover, no other person or thing, so far as we know, that could with any show of propriety be denominated the Desire of all nations; so that it seems impossible not to believe that it was the Messiah, to whom the prophet here referred: And if the Messiah was really the object pointed at, our Lord Jesus Christ must unquestionably be he. For although there were others who laid claim to this character during the existence of the second temple, yet they have long since been considered as impostors, both by Jews and Gentiles; and from the nature of the case can never hereafter be considered in any other light. Christ Jesus, therefore, is the only individual who can ever be supposed, with any degree of probability, to have possessed the character of the Messiah, the anointed of the eternal Father, and Immanuel, God with us, during the period of which I speak; and he, consequently, must be the illustrious personage whose presence in this temple was to do it an honour, with which nothing that belonged to Solomon's could pretend to vie. In this temple he, accordingly, did make his appearance—In this temple he was presented to the Lord, while an infant, according to an established ordinance; and was, on that occasion, solemnly recognised as the Messiah, by holy Simeon and Anna, acting under the influence of divine inspiration. He honoured the temple by his presence again, when he visited it with his parents, at the age of twelve years: And he purified it from the abuses that were practised in it, when, after his triumphal entry into Jerusalem, he scourged from it those who pursued an unlawful merchandise there. Nay, we are told that he daily preached in the temple; and that after his crucifixion and resurrection, the apostles began to publish the gospel here. This it was that eminently constituted the glory of the second temple. It was from this, as from its central point, that the rays of the glorious gospel began to dawn on the benighted world. Here first broke forth that fountain of living water, whose salutary streams shall never cease to flow, of which whosoever drinketh shall never thirst, in which whosoever washeth shall be cleansed and healed from every spiritual pollution and malady, and from the efficacy of which all who drink of it imbibe the principles of eternal life. This was an honour infinitely transcending all the pomp and splendour of the world—And thus was the prophecy most illustriously and strikingly fulfilled in Jesus our Saviour; and thus evident is it that he is the glorious person spoken of, as "the Desire of all nations." Let us now consider, more particularly,

II. In what respect he might, with propriety, be thus denominated or described. Here I begin with remarking, that if we take the word *all*, as we often must, in a qualified rather than an absolute sense;—as implying *many* nations, and these contiguous or known to the Jews, rather than every tribe, or community of men who inhabit the earth, Christ might with literal propriety be called "the Desire of all nations."

From the fall of man to the time of his appearance in the world, he had been the object of esteem and love, of hope and trust, to all the faithful, not only among the Jews, but among other nations who had heard of his name; and they looked forward to his advent with great desire and expectation, as a period at which much light and spiritual advantage and consolation should be conferred on the world. Some knowledge of his name and character was, no doubt, handed down by tradition from Adam to Noah. They had at least heard of the promise, that the seed of the woman should bruise the serpent's head. Of this knowledge the descendants of Noah would, we may be sure, scatter some remnants in the various parts of the earth which were populated by them. The more distinct predictions of the Messiah which were given to Abraham, would be made known by him among the nations of the East where he dwelt; would be carried by his posterity into Egypt, which was then the school of science to the world, and augmented by the memorable prophecy of dying Jacob, in regard to the posterity of Judah, would be widely diffused. The nations bordering on the land of Canaan, after it was possessed by the Israelites, and many of whom became proselytes to the Jewish religion, would acquire and disseminate the information on this subject which the Hebrews possessed during the whole period of their judges and their kings. The same information would be carried by the Jews to Babylon, when they were led captive there, and be communicated freely in the capital, and throughout a considerable part of the Assyrian empire. In particular, the clear revelations of the Messiah which were made to the prophet Daniel, would be likely, from the influence and high station which he possessed, to be heard with reverence and regard, and to be extensively circulated—In addition to all, there seems to be some reason to believe that the heathen oracles themselves, were made instrumental in publishing that a Saviour should one day come into the world. We, at least, know, that the soothsayer Balaam, was made to utter an unwilling but very remarkable prophecy, of the coming and character of Christ. From the causes now cursorily noticed, it is certain that there was some knowledge of the Messiah among almost all the Eastern nations, even from the remotest periods of time, and that this knowledge gradually increased and became more precise, till at length the very time of his appearance was generally understood, and as it approached, excited much attention and expectation.

The sacred records give us, at a very early period, a short but very interesting account of Melchisedeck, who, as he was an eminent type of our Redeemer, we may reasonably conclude possessed some information of his character. Abimelech, the king of Gerar, flourished nearly at the same time, and as he appears to have been truly pious, was certainly not altogether ignorant of the Messiah. Job, who probably lived not long after this, and who appears to have been an Eastern prince, had such clear views of Christ, and such a lively faith in him, that he could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The case of impious Balaam has already been stated: And we know from the records of the evangelists, that when our Lord actually assumed our nature, and was born in the land of Judea, such was the expectation and desire of his appearance, not only there, but among the surrounding nations also, that wise men from the East were deputed, and actually came, guided miraculously by a singular star or meteor, and paid their homage and made their offerings to the infant Saviour. With strict propriety, then, might he be

called the Desire of all nations, when his advent was so long and so anxiously desired, contemplated and looked for, by them.

2. Christ might with propriety, be called the Desire of all nations, by a very common figure in which the abstract is put for the concrete—that is, the circumstances and necessities of those nations were such, that his coming and the consequences of it were *very desirable*, a thing which might well be earnestly wished for by them.

Although there was, as you have heard, some general knowledge, among the nations contiguous to the holy land, that a Saviour should arise, yet this knowledge was imperfect in itself, it was not possessed by the great mass of the people, and it had little or no practical influence on their moral and religious character. This character, indeed, was truly melancholy and shocking. "Darkness covered the earth, and gross darkness the people." The multitude, at least, possessed no knowledge of the true God. Their worship was in exact opposition to the command of Jehovah to his chosen nation, relative to idolatry, and no doubt was the ground of the prohibitory precept—The likeness of every thing in heaven above, and in the earth beneath, and in the waters under the earth, was the object of their adoration. Nay, vices and passions of the most abominable nature, were treated by them with religious reverence, and imputed to their imaginary deities—In a word, their whole religion was a degrading compound of ignorance, error, impurity, cruelty, and impiety.

Even among their philosophers, where notions of the great First Cause of all things, in some measure just, were possessed, at least by a few, difficulties of an insurmountable kind still existed. Although some of them hoped for a future state, none of them were sure or satisfied about it; for after all the reasonings on this subject, *certainty* can only be obtained by an express revelation from God. They were, moreover, in much doubt and uncertainty whether the Deity could consistently, or would in reality, forgive the sins of men.—The circumstances which excited their hopes and their fears on this topic, seemed to be equally balanced; and one of the wisest and best of them declared, that no one could decide with certainty, unless God should please to reveal it. Among the Jews themselves, although a much better state of things existed, yet their knowledge of a future state, and of the way of pardon, was imperfect and obscure; and the ceremonial part of their religion had, in practice, almost absorbed its spiritual and moral design. The church of God, moreover, was, at this time, confined to the Jewish nation. The whole Gentile world, with the exception of a few proselytes, was excluded. The breaking down of the middle wall of partition between the Gentile and the Jew, was not to take place till the advent of the Messiah. How inexpressibly desirable, in this state of things, was the coming of Christ? How desirable that the church of God should be opened for the entrance of the whole world? How desirable was it that the clear knowledge of the unity, spirituality, and holiness of his nature, and of his other glorious attributes, should chase away that awful ignorance, which had debased and sunk the greater part of mankind, in point of knowledge, almost to a level with the beasts that perish. How desirable that a just system of instruction, in regard to the divine character, should raise the human mind from its prostrate subjection to superstition, immorality and vice, and teach it wherein true piety consists? How desirable that life and immortality should be brought to light by the gospel, and mankind, be assured, by their Creator himself, that he had formed them for an endless existence, and that they should live eternal-

ly beyond the grave? How desirable that he should inform them that he had provided a way in which he could consistently, and in which he was ready actually, to forgive the sins of every penitent offender? How desirable that this way should be explained, both to Jews and Gentiles, —that the great atonement and finished righteousness of the Redeemer should be presented to their view, as the unfailing foundation of their hopes;—that thus they might see *how* it is that God is just, while he justifieth the believing sinner? How desirable to know that the Holy Spirit should also be given, to renew and sanctify the human mind, to quicken and comfort it, and to prepare it for glory? A general diffusion of the knowledge of these things depended on the coming of Christ. By his coming these truths were actually published, first in Judea, and then, in a very short space, to all the neighbouring nations; and finally they will be published to all the nations of the world. In this view of the subject, where shall we find language that shall express, with sufficient energy that Christ was, at the time the prophecy was uttered, the Desire of all nations.

3. Christ Jesus may be called the Desire of all nations, as he hath been, in all ages, the object of the highest esteem and affection to the people of God, and will eventually be so to all the kindred of the earth.

That our Redeemer is "all the salvation and all the desire" of those who are saved by him, is a truth to which each of his sincere disciples will most cheerfully subscribe. It is the language of his church, as dictated by the spirit of inspiration in an early age, that he is the chief among ten thousand—yea he his altogether lovely. From the first promise that was made of his coming after the fall, till his Archangel shall call the whole human family to judgment, he was, and is, and shall be, the "corner stone" on which the hopes of his people rest,— the source of their purest and sublimest joy. They look to him as the great Captain of their salvation: They view him as their Almighty friend: They see that if it had not been for his work they had been undone forever: They see in his obedience and death, the only ground of their pardon and justification: They see in his infinite fulness, the fountain from which all their spiritual wants are supplied: They see, in his faithful promises, the food, and support, and consolation of their souls: They perceive, in his intercession, the only medium of an acceptable approach to God: And from the infinite efficacy of all, they expect the heavenly inheritance to be conferred upon them. He is therefore dearer to them than all earthly friends and possessions. Rather than renounce his friendship, they are ready to forsake father and mother, wife and children, yea and life itself. "His favour is life, and his loving kindness is, in their esteem, better than life." In one word, he is their "all in all." As soon as they begin to see their need of him they desire, and seek, and esteem his favour beyond all that the world calls good and great—Thrones and empires, if they possessed them, they would cheerfully give for a saving interest in Christ; and when they obtain it, the dominion of the universe would not tempt them to give it up. In this high and emphatic sense is Christ the desire of all his real disciples, among all the nations that ever did, or that ever shall, people the earth.

And swiftly is the period advancing, when all the nations of the world shall, in this manner, be his people,—be "the nations of our Lord and of his Christ." He shall reign on earth a thousand years, and during this period, he shall be the Desire of all nations, in all the extent and strictness of the statement you have just heard; for he shall be "king of

nations as he is king of saints." To him "every knee shall bow and every tongue confess;" and this guilty world, so long the theatre of crime and carnage, and of aversion to the Saviour, shall lay its homage at his feet; and its inhabitants shall turn their eyes on him as the highest desire and delight of their souls, become the subjects of his peaceful kingdom, and most cheerfully consecrate themselves to his glory and praise.

Thus, then, it appears that Christ may with propriety, be denominated "the Desire of all nations"—1. Because, in a qualified sense, all nations desired his coming: 2. Because the spiritual necessities of all nations rendered his coming, in the highest degree, an object of desire: 3. Because he hath ever been the desire and delight of his faithful people, in every nation and age, and will eventually be so, in the strictest sense, to all the nations of the earth. It remains,

III. Briefly to improve the subject.

First, then, from what has been said we see in a striking light, the blindness and obstinacy of the Jewish nation, in rejecting the Saviour; and we should be led to pity their unbelief, and to pray and labour for their conversion to the faith of the gospel. In the preceding discussion it has been shown, that a plain and express prediction of one of their acknowledged prophets, and of one who lived nearest to the time of the Messiah, is incapable of explanation, and must absolutely be given up as false, unless it be confessed that Jesus was the Christ. For the temple of which the prophet spake, and in which he declared the Messiah should make his appearance, has long since been destroyed; and consequently, if he hath not actually appeared—if he did not appear in that temple—this prediction never can be fufilled. The same thing, indeed, is true of several other prophecies. Yet such is the effect of obstinate prejudice—or such, rather, is the consequence of that awful imprecation "his blood be on us and on our children," that no arguments or circumstances have hitherto prevailed to convince them as a people, that Christ Jesus was the Messiah promised to their fathers. They look, and wait, and wish, and pray, for a Messiah yet to come. Unhappy people!—he will never come, till he come the second time, to judgment. Blessed be God! he has come already. On this morning—if this be his natal day—On this morning, near eighteen hundred years ago,* Messiah became incarnate. The angelic host, in "choral symphonies," filled earth and heaven with hallelujahs at his birth. This Saviour—seed of Abraham—is your only hope; for it was inspired and eternal truth which his dauntless apostle proclaimed to your persecuting priests and rulers—"This is the stone which was set at nought of your builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Brethren, let us pity and pray for the descendants of the ancient Israel of God, and use every means in our power to bring them to the knowledge of the truth that they may be saved. We have reason to believe that we press hard on the time, when they shall again be grafted into the church, from which they have so long been broken off by unbelief. Let us earnestly, and frequently, and perseveringly beseech of God, that he would hasten the accomplishment of this glorious event; and that with it, he would also bring in the fulness of the Gentile nations, that there may be one sheepfold and one Shepherd, that all Israel may

* This discourse was delivered Dec. 25th, 1797.

be saved, and that our Redeemer's name may be precious from the rising to the setting sun.

2. From what has been said, we may perceive—and we should observe it with the liveliest gratitude to God—how much higher our religious privileges are, not only than those of the heathen world, but than those of the most favoured people of heaven, before the coming of Christ. Like the heathen, we are not left to an utter ignorance of the true God; to dark and doubtful conjectures about a future state; to perplexed and inconclusive reasonings whether sin be pardonable. On us "the true light hath shined."—On us the sun of righteousness hath risen, and the gloomy mists of error are chased away. Nay, we have that which none of the ancient patriarchs possessed. Not even Abraham, David, or Daniel, had as complete and extensive a knowledge of salvation in all its parts, as we possess. Of this it may be truly said—

> "Prophets and kings desired it long
> But died without the sight."

Let our hearts overflow with thankfulness to God, whose indulgent providence has so highly distinguished us,—has cast our happy lot under a dispensation of divine grace, the fullest and richest that the world has known: And let us remember, too, that this will awfully and justly aggravate our condemnation, if we perish amidst such advantages. Therefore—

3. Finally—Let us be urged, on this occasion and by this subject, to inquire most seriously of our own hearts, whether Christ has ever appeared above all things desirable to us; and whether we have by faith appropriated him as our Saviour, and embraced him as our all in all. The word of life assures us, that "to those who believe," in a saving sense, "Christ is precious;" and christian experience will inform us, that the reason of this is, that those who thus believe, have had such views of their need of a Saviour, to deliver them both from the condemning power and polluting dominion of sin, that when they find and appropriate such a Saviour—full and complete in Christ Jesus—he is truly and inexpressibly precious; his name is "like ointment poured forth," and they can scarcely repeat it, without calling him *precious Christ*. Have we, then, my brethren, had these views of our necessity, rendering the Redeemer thus desirable, and issuing, at length, in that hearty closure with him, which has made him the supreme delight and joy of our souls. If this be the case, Christ is truly ours, and we are his; and we have reason for humble and constant praise to God, who has made us "accepted in the beloved."

But if the Saviour has never appeared, in the manner just explained, *desirable* to us, and we have not, in this view, embraced him, we are yet in our sins—We are forbidden to speak peace to ourselves for a single moment, in this state: For though the benefits of Christ's purchase are infinitely great in themselves, they will profit us nothing, unless they be applied to our souls. Therefore let me say to every individual present, who is conscious that he has never seen in Christ Jesus "one altogether lovely," to whom his soul has been drawn in faith and love—you are yet in a state of unpardoned sin, and that from this state you must be delivered, and that speedily, or perish, with a far more aggravated condemnation than that which will be experienced by either Jew or heathen. Your education has not imbued your mind with an early prejudice against the only Saviour; you have heard of his name and of his great salvation, and he has been recommended to your acceptance, trust and love, by the

most powerful considerations—the most constraining motives that can be addressed to a rational being. In opposition to all these, you have hitherto practically rejected Christ; for remember that in this great concern, *neglect* is *rejection*. You are perishing; Christ Jesus calls to you and says, "come unto me and be saved." If you do not obey the call, you refuse, you reject it. And little as you may think of it, this refusal of the invitation of a bleeding, dying, redeeming, incarnate God, is the great damning sin of *unbelief*, committed by every impenitent sinner under the light of the gospel. Bethink yourselves seriously, I entreat you. View your guilt; be deeply abased for it before God; implore the aid of his Holy Spirit to enable you to repent of it unfeignedly; and to help you to exercise that faith in Christ Jesus, with which alone the salvation of the soul is connected. And I repeat, that if this is ever done, it must be done *speedily*. If you do it to-day, this will be indeed to you *a happy Christmas*, in a far better sense than that of the world's empty compliment. It will be the happy day to which you will look back with unutterable joy, in the ages of eternity. That so you may *now* act as that you may *hereafter* eternally rejoice, may God of his infinite mercy grant, through Jesus Christ our Saviour, and our only hope. Amen.

We know not that we have ever seen or heard the expression of views and feelings, in the closing scenes of a Christian's life, that we more approved, or would more desire that they might be our own, than those which appear in the following obituary article, which we extract from the Episcopal Recorder of November 29th.

OBITUARY.—GENERAL WILLIAM H. BRODNAX, OF VIRGINIA.

To the Editor of the Episcopal Recorder.

Rev. and dear Sir—Although the name of Gen. Wm. H. Brodnax, may be unknown to many of your subscribers, yet throughout most of this state, his death has produced among all classes a sensation of deep regret. Unimpeachable integrity—undeviating consistency—untiring industry, and a high order of talents—had stamped his character with a value, in the estimation of his fellow citizens, which has caused his loss to be deeply felt and deplored. Every thing, therefore, which relates to his life and death, will be read with interest by those who knew him. And as he himself ascribed all that was valuable in his own character to the influence of Christianity, and especially as the scenes of his last illness and death afforded a most happy exemplification of the reality and efficacy of a Gospel faith, I am induced to send you the following sketch, in the hope (as your paper circulates extensively among his acquaintances) that some who read it may be induced to seek for the blessings of a like precious faith.

It is about ten years since the subject of this notice was induced to enter upon a full and serious examination of the claims of Christianity; the result of which was, such a conviction of the truth and importance of the gospel plan of salvation, as constrained him to surrender his heart, in submissive and grateful obedience, to the Lord Jesus Christ, as his Redeemer and God; and about eight years ago he united himself regularly with the Protestant Episcopal church. Since that event, the glory of God and the good of his fellow men, appear to have been the prominent objects of his desires and efforts. The ambitious hopes of

worldly preferment and political honours, which had been inspired and encouraged by the unequivocal marks of general admiration bestowed upon his talents and character, were supplanted by a nobler ambition; and although he was subsequently induced, by the solicitations of his friends, and by a sense of duty to his country, to serve as a delegate in the convention called for altering the constitution of the state, and in the succeeding sessions of the legislature, yet he always entered upon such duties with reluctance and self-distrust; expressing his apprehensions of the dangers to which a Christian was exposed in mingling in scenes of political excitement and party strife; and exacting from his pious friends a promise to pray that he might be preserved from evil, and to watch over and faithfully warn him whenever they discovered any symptoms of departure from the spirit of the gospel, or the path of Christian duty. He was constitutionally of a high spirit, and impatient of opposition; but the pride of nature had so far yielded to the meekness of grace, that he received with thankfulness the reproofs of pious friends; and on his deathbed expressed, in terms of the warmest gratitude, his obligations to those who had plainly and faithfully rebuked him.

In the discharge of his public, his professional, and his personal duties, Gen. Brodnax was influenced by the conviction, that "he was not his own, but being bought with the price of the precious blood of the Son of God, he was bound to glorify God in his body and spirit, which were his." He was "diligent in business"—industriously devoting his time and his talents to the improvement of his heart and mind, and to the duties of his calling,* in order that he might enjoy means and opportunities for usefulness. The mere desire of gain had long ceased to be his motive to exertion; he felt that he was but a steward, and accordingly distributed witn expansive liberality, the means which God bestowed. His unwillingness to appear ostentatious in his charities, sometimes induced him to employ the writer of these remarks as the almoner of his bounty, and the discoveries thus afforded of the extent of his benefactions has often occasioned surprise. But in him was verified the truth, that "he that hath pity on the poor, lendeth unto the Lord, and that which he hath given, will he pay him again;" for as the charities of his heart expanded, the labour of his hands was blessed with a proportionate increase. His aid was expected, and cheerfully afforded to almost every enterprise of private benevolence or public convenience, which was undertaken in the four counties he professionally visited. And the number of the poor and unfortunate whose wants he supplied, and whose sufferings he relieved in secret, will be known only when hidden things are brought to light, and the deeds of the righteous revealed. The Bible, Missionary, Sunday School, Education, Temperance, and other benevolent institutions of the present day, have lost in him a zealous and liberal friend. But a detail of the fruits of his faith, would occupy more space than you can probably appropriate to such a subject: and, in fact, it is only necessary to refer to some of the scenes of his deathbed, for an ample illustration of his religious character. Such a faith as was there exhibited, must necessarily have produced good works.

Gen. Brodnax had for several years been labouring under disease, and his acquaintance with his own constitution led him, some months since, to express the conviction, that the tone of his physical organs was im-

* The profession of Gen. Brodnax, was that of the law.—*Ed.*

paired, so irrecoverably, that the animal machinery was wearing rapidly away. When compelled, therefore, by his last sickness, to desist from the labours of business, he pronounced with confidence, that his days were numbered, and his work upon earth at an end. On the sixth morning of his illness, he requested that I should be informed of his situation, and I immediately hastened to him. On my entering his chamber, he expressed his joy that I had arrived in time to hear from himself something of the goodness God had manifested towards him; informing me, that although just then in comparative ease, his bodily pain had been greater than he could have supposed it possible for man to have endured, but that through the whole period of his sickness, he had been supported by so sweet a sense of the mercy and grace of God, as had rendered him almost unmindful of his sufferings; and that for the sake of retaining this enjoyment, he would cheerfully consent to endure, were it necessary, all the bodily sufferings that human nature could sustain. On that occasion, he conversed for more than an hour, without intermission: and the views he expressed of the world—of himself—of death, and of his hopes and prospects, were solemn and impressive beyond any thing that my pen can even faintly describe. He spoke of the world as a general illusion; of its pleasures, and riches, and honours, as the veriest emptiness, and as being altogether undeserving of the regards of an immortal being, save only as they ministered to us occasions for glorifying God, and doing good to man. "What," he inquired, "could the world now do for me? or what is now to me all that it has done? All that it has or can afford, can profit a dying man nothing. What, then, must be the feelings in a dying hour, of those who have sought their portion only in this world, and have no hope in Christ? It is indeed astonishing, that the horror of despair does not drive such persons to madness." He referred to himself in terms of the deepest contrition and self-abhorrence, as a guilty, vile, and helpless sinner before God, and as deserving only of condemnation and wo; described his own heart as being by nature utterly depraved; ascribing it wholly to the grace of God, that he had not been left to act out all the depravity of his nature, and fill up the measure of his guilt and ruin—and expressing the deepest shame and humility at the unprofitableness of his past life. But he often declared that such views of himself, though humiliating, were accompanied by such a sense of the pardoning mercy of God in Christ Jesus, and served to magnify so gloriously the riches of God's grace and the wonders of his love, in plucking so vile a sinner, "as a brand from the burning," that he could dwell on them with delight. He alluded to death as an event which he had long contemplated with so much seriousness, that he had learnt to view it without fear; "and that at length, it had come stripped of every terrifying feature;" (for it was at that time the expectation of himself and of his friends, that he could survive only a few hours;) that it had pleased God to give him the *full assurance of faith* —that he was enabled to see in the plan of redemption by Jesus Christ, so much of fulness and sufficiency, such a suitableness to all the necessities of a guilty, sinful creature, and such a pledge of God's truth and power; and that hereby God had displayed so graciously towards man, and so gloriously to himself, his wisdom, and justice, and mercy, and love, that he could not entertain a doubt or a fear of his own salvation; that he saw in the Lord Jesus Christ all that could supply his wants, cover his deficiencies, satisfy his desires, and fix his confidence; and his soul was occasionally warmed by the view into a rapture of wonder

and love, which no power of language could express. Such was the substance of his conversation on my arrival, and it affords a very imperfect specimen of the many others in which he was engaged during three succeeding nights and days. From this time he was in hourly expectation of death until it arrived; and many beautiful allusions which he made to that event, expressive of his hopes, his joys, and his submission, might be repeated, did space permit.

Immediately after the above conversation, he sent for, and with perfect composure took leave of such of his children as were at home, and of some of his servants; and a more affecting and impressive scene can hardly be imagined. His anxiety for the spiritual welfare of his fellow creatures, and particularly of some of his connexions and friends, was often most pathetically expressed; and he omitted no opportunity for urging upon those who visited him, the importance of "seeking first the kingdom of God and his righteousness." He was much engaged in prayer, delighted in hearing God's word, and frequently requested those around him to sing such hymns as he would designate, and several times endeavoured to unite, as far as his strength would permit, in uttering the praises of God. His faculties continued unimpaired to within about two hours of his decease; and there were frequently indications of such unusual strength and vigour of intellect, as not only surprised his surrounding friends, but led even himself to notice it as a remarkable feature in his case, and one which called for increased gratitude. And it was further remarkable, that the brightness of his hopes, the fulness of his joy, and the strength of his confidence, continued unclouded and without the appearance of interruption, even to the end. "His path indeed was that of the just, shining brighter and brighter to the perfect day." For in the closing scene, when the power of articulation seemed to be lost, and reason appeared to have yielded up its empire—when no external object attracted his notice, and no ordinary topic could arouse him to attention—on being asked, if his confidence in the Lord Jesus Christ was still unshaken, the name of the Saviour operated like an electric charm—his eye, already dimmed in death, rekindled with lustre—his languid features beamed again with animation, and in a tone, distinct and articulate, he exclaimed—"Jesus Christ! Yes, in whom can the vilest of sinners trust, but in the Lord Jesus Christ? He is my *Almighty* Saviour. He is the pivot on which my mind can turn with ease; amidst all its wanderings it turns instinctively to Him as its rest." And a few minutes before he expired, on a promise of scripture being suggested to him, he repeated distinctly the words, "They that trust in the Lord shall *renew* their strength, they shall mount up on wings as eagles," repeating again with emphasis, "they shall mount up on wings as eagles." These were the last words that he uttered. In a few minutes nature ceased her strife, and the happy spirit, released from its prison-house of flesh, soared away to its home on high.

This scene was indeed one of the deepest solemnity, and of the highest moral sublimity. His manner throughout was calm, dignified, and impressive; betraying nothing of the impassioned ecstasy of a heated imagination, but exhibiting invariably the fervid warmth of a soul kindling with the glories of the eternal world. It was good to be there, for we felt that we were near the gate of heaven. And may those who witnessed the scene, and all who read this imperfect description, be induced to exercise the same faith, that they too "may die the death of the righteous, and their last end be like his." J. G.

Dinwiddie County, Virginia, Nov. 1834.

From the Religious Souvenir.

DEATH OF BEDA.

"This learned and venerable monk, though his last illness was severe, spent the evening of his death in translating the Gospel of St. John into the Saxon language. When told by his amanuensis that there remained but one more chapter, he urged him to proceed rapidly, saying that he had no time to lose.

"'Master, there is now but one sentence wanting.'

"'Hasten to write it,' said the dying man.

"'Master, it is done.'

"'Thou hast spoken truth—*it is done.* Take now my head between your hands, and move me, for it pleaseth me to sit over against the place where I was wont to pray, and where now, sitting, I would yet invoke the Father.' Being seated, according to his desire, on the floor of his cell, he said, 'Glory be to the Father, to the Son, and to the Holy Ghost.' And pronouncing the last word, he expired."

Northumbrian breezes freshly blew
Around an ancient pile,
And Tyne, high-swoln with vernal rains,
Was murmuring near the while;
And there, within his cloistered cell,
The man of mighty mind,
His cowled and venerable brow
With sickness pale, reclined.

To give the Book of God a voice
To bless the British isles,
He laboured, while inspiring faith
Sustained the toil with smiles;
And o'er the loved disciple's page
His studious spirit hung,
Regardless though the grasp of pain
Each shuddering nerve unstrung.

"*Speed on!*" Then flew the writer's pen
With haste and fear perplext,
For Death's sure footstep nearer drew
With each receding text.
The prompting breath more faintly came,
"Speed on!—his form I see—
That awful messenger of God,
Who may not wait for me."

"Master, 'tis done." "Well hast thou spoke—
Life with thy lines kept pace"—
They bear him to the place of prayer,
The death-dew on his face;
And there, while o'er the gasping breath
The last keen torture stole,
With the high watch-word of the skies,
Went forth that holy soul. L. H. S.

Miscellaneous.

AN APPEAL TO THE PUBLIC, IN BEHALF OF THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

(*Concluded from page* 502.)

We wish it to be distinctly understood, that we do not charge the Professors with admitting the consequences which we have deduced from their principles; but we cannot conceal our solemn conviction, that the principles, which they have advanced, do necessarily lead to these consequences, and that were we to adopt them, we should feel ourselves compelled to renounce the distinguishing doctrines of the Calvinistic creed. Nor are we alone in this conviction. It is a conviction which exists extensively in the Christian community, and in the minds of a large portion of the most distinguished divines in the country. We might add, also, to some extent in Great Britain.*

4. Another ground of dissatisfaction is, the great importance which the Professors have attached to their peculiar views, and the charges of dangerous error, which they have brought against their brethren. They have charged their brethren, (whose views have been shown to harmonize with those of the standard orthodox writers of New England,) with having advanced theories which lead to the most shocking and blasphemous errors—theories, which involve the positions, that 'sin is a good thing:' "good in itself"—"the only real good to man"—that "when men sin, they do the very best thing they can do"—that

* See an article in the Eclectic Review, from the pen of Dr. John Pye Smith.

"God is the responsible author of sin"—that "the terms of salvation, and the exhibition of motives to comply with them, are a delusive mockery"—that "God is a criminal tempter" that "in no respect is Satan more truly criminal as a tempter than God is"—that we ought to praise God for all the sin which we and others have ever committed"—that "to sin and be damned to all eternity, is the result, and the sole result, in respect to the greater part of mankind, designed, preferred and purposed by the Maker"—that "the worst kind of moral action is the best"—and that "mankind are bound to believe that they shall please and glorify God more by sin, than by obedience, and therefore to act accordingly." They have also alleged, that nothing but the inconsistency of their brethren, saves them from being "*the very worst of heretics;*" and that their theories "if carried out into their legitimate consequences, lead to *universalism, to infidelity, and to atheism.*"*

We do not complain of the Professors for bringing these charges, if they sincerely believe there is a foundation for them; but we do utterly protest against the assumption, that there is no important difference of opinion between them and brethren against whom such charges are preferred.

In view of the foregoing facts and considerations, we appeal to a candid public, whether there is, or is not, any ground for the dissatisfaction which exists in relation to the New Haven school, and whether we are engaged in an enterprise for which no justifiable reason can be assigned.

While we have felt it our duty to speak thus plainly of the doctrines inculcated in the New Haven school, we wish it to be distinctly understood, that we entertain none but the kindest feelings towards the Professors, and those who accord with them in their theological views. We concede to them the right, to maintain and defend their own opinions: and we ask them to allow us the privilege of maintaining and inculcating what we believe to be the faith once delivered to the saints. To say that the founders of this seminary, "had a right to form, and publicly to avow their own religious principles; to say, that they had a right to consecrate a portion of their property to the defence and diffusion of these principles, and to guard the sacred deposite against perversion, as they have done in their statutes, is only to claim in their behalf, a participation in the privileges common to every Protestant, and to every citizen of a free country."

We utterly disclaim every thing like hostility to Yale College. That venerable institution is, and ever will be, dear to our hearts; and while we deeply lament the existence of evils which seem to us to threaten its best interests, we shall not cease to pray, that its usefulness may be perpetuated, and greatly enhanced.

We disclaim all intention to render the seminary under our care, a party institution. We have no peculiar views to inculcate, no party purposes to subserve. We mean not to assume a belligerent attitude, or to array ourselves against any other institution. While we maintain what we believe to be the truth, our intention is, so far as in us lies, to live peaceably with all men. In proof of our pacific intentions,

* All these quotations, and much more of a similar character, will be found in the Review of Dr. Tyler's Remarks in the Christian Spectator, for September, 1832, and in Dr. Taylor's communications in the Spirit of the Pilgrims. It should be remembered, that none of these charges, nor any of the statements of the Professors, which have produced so much dissatisfaction in the public mind, have ever yet been retracted.

we appeal to the testimony of the very men who have arraigned us before the public. The Professors say, "Had the articles of the New Seminary been framed expressly as articles of peace and concord, designed to exclude as unessential, all the points which have been so long in controversy, they could hardly have taken a better form for the attainment of so desirable an end."

By this declaration, they "are forever precluded from saying or insinuating," that the new seminary is intended to be a party institution. If they can, *ex-animo*, and without qualification, or reservation, subscribe these articles; and if they intend to teach nothing inconsistent with them, we sincerely rejoice in the fact. But that they can subscribe them *consistently*, in the sense in which we receive them, and in the sense in which the language has heretofore been generally understood, we shall find it impossible to believe, till they have retracted some of their published statements, or explained them in a manner more satisfactory, than they have hitherto done.

But while we frankly acknowledge, that the facts which we have stated are among the reasons which led to the establishment of the Theological Institute; we wish the public to understand, that there are other considerations by which we are influenced in the prosecution of our enterprise.

The growing demand for ministers of the gospel, and the rapid increase of theological students, occasioned by the efforts of education societies, and by frequent revivals of religion, seem to us to call for an increased number of Theological Institutions.

We believe also, that as there is a liability in such institutions to become corrupt in doctrine, their number ought to be so increased, that they shall operate as a check upon each other, and that no one shall become overgrown. If there were but one such seminary in New England, and if, with its large endowments, and extended patronage, it should become the seat of heresy, who can estimate the evils of which it would be instrumental? And here we cannot but advert to the fact, that the history of all past ages admonishes us, that large and overgrown institutions are peculiarly liable to corruption. By increasing the number, we diminish the dangers arising from this source, and throw around the churches additional safeguards against the inroads of destructive error.

There is still another consideration which has had no small weight in our minds. Until recently, the subject of physical education has received but little attention; but its importance is beginning now to be deeply and extensively felt. Facts have been disclosed, which go to show, that the destruction of life and health, in our literary and theological seminaries, occasioned by the neglect of systematic bodily exercise, is truly appalling.

It appears from the testimony of a large number of the most respectable teachers in our own country, that "of those who deserve the character of close students, full one-half, if not more, injure themselves by an injudicious neglect of exercise; and that of these, full one-fourth, if not a third, lay a foundation for feebleness and disease which go with them through life, and greatly diminish both their usefulness and enjoyment." This evil surely calls for a remedy; and we know of no remedy which promises to be more successful than that provided by manual labour institutions. Such is the institution under our care; and if the plan shall succeed according to our wishes, it will possess the two fold advantage, of contributing to preserve the

lives and health of the students, and of enabling them at the same time, to defray, in part, at least, the expenses of their education. Is not this part of the plan worthy of encouragement?

We would add, in conclusion, that the enterprise in which we are embarked was not undertaken, without much deliberation, and earnest prayer to Almighty God. The convention which met in East Windsor, September 10, 1833, and which resolved on the establishment of this Seminary, spent two days in prayerful consultation. It was a season of peculiar interest. Deeply impressed with a sense of the responsibility under which they were acting, they looked to the Great Head of the church for direction: and unless they were greatly deceived, they enjoyed special tokens of his presence. Nothing like party feelings seemed to characterize their deliberations. The great and all-absorbing inquiry was, what do the honour of God and the interests of his kingdom demand? They were unanimous in their result. Fully satisfied that they had discovered the path of duty, they resolved to go forward in the strength of the Lord. Hitherto he has seemed to smile on the enterprise, even beyond our most sanguine expectations. Friends have appeared, both in and out of the state, who have aided us by liberal donations. A commodious building has been erected, and is now prepared for the accommodation of students. An excellent farm has been purchased, and a workshop will soon be completed. A respectable library has been collected. Teachers have been provided, who are on the ground, and ready to enter upon their labours. A respectable number of students have already expressed a desire to enjoy the benefits of the institution. In view of these tokens of the divine favour, we would desire to be humble, and unfeignedly thankful. But our Seminary is still in its infancy; and a much greater amount of funds, than has yet been received, will be needed to carry into full execution the plans which we contemplate. We cannot doubt, however, that He to whom the silver and the gold belong, and who has the hearts of all men in his hands, will raise up patrons and benefactors. To him we still commit our cause, sensible, that *except the Lord build the house, they labour in vain that build it;* feeling assured, also, that if He shall smile upon our enterprise, it cannot be overthrown; and being willing, if our hearts deceive us not, that if it does not meet with His approbation, it should come to nought.

East Windsor, October 14th, 1834.

PROTRACTED MEETINGS AND NEW MEASURES.

We did not read the following paper till we had finished and sent to the printer our Valedictory Address—Then we took it up, and our gratification was not small, to find our sentiments, on several points, and in their general tenor, sustained and enlarged on, by the judicious author of this publication, sanctioned by his brethren, at whose instance it had been prepared. We had previously perused with much satisfaction, a piece entitled *New Measures*, from the Vermont Chronicle; and written, as we understand, by the editor of that paper—This we had destined to a republication in our pages; but on reading the more extended article, which we now introduce, we found that *New Measures* had received a portion of attention, in treating of protracted meetings, with which they have always been connected; and that many of the

same ideas were contained in both publications—We can afford space but for one of these papers, but we cordially agree, in nearly every opinion and remark contained in both. In retiring from our editorial labours, it gives us unfeigned pleasure, to observe that just and sober views of evangelical truth and piety, seem likely to prevail, before long, against that spirit of fanaticism, which has recently threatened their entire subversion. The following article will, we apprehend, occasion many reflections, and excite not a little surprise, in any reader who may peruse it half a century hence.

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From the Boston Recorder.

PROTRACTED MEETINGS.

At a meeting of the Berkshire and Columbia Ministers' meeting, at Spencertown, New York, on Wednesday the 5th of November, a statement and remarks were presented by Rev. D. D. Field, of Stockbridge, on the following subject, previously assigned to him: "The evils of hasty and extravagant accounts of the results of Protracted Meetings." After free remarks upon the subject, it was voted unanimously by the ministers present, that Mr. Field be requested to forward this manuscript to the Boston Recorder for publication—that the clerk of the meeting forward to this paper a record of this vote—with a request also to the editors of the New York Observer, to insert the same in their paper. Attest, E. W. DWIGHT,
Scribe of the Meeting.

THE EVILS OF HASTY AND EXTRAVAGANT ACCOUNTS OF THE RESULTS OF PROTRACTED MEETINGS.

Beloved Brethren,—It is well known to you that I have collected, for a number of years, the statistics of the churches connected with the Berkshire Association. From this circumstance I have been led to notice, beyond what I might otherwise have done, the discrepancies between the reported results of protracted meetings, at and about the time of their close, and the more accurate results, as they have afterwards appeared, when the supposed converts came to make a profession of religion. These discrepancies, sufficiently great and appalling, from the time these meetings were introduced among us, have recently become so, beyond all former examples. This is so well known to persons in this region, that nothing need to be stated in the way of proof to satisfy them of the fact. For the information of others, some few statements may be needful. The disposition to calculate upon slight appearances, so common and so mischievous in many other cases, has been exhibited here to an alarming extent. We cannot indeed assume it as true, that all who profess godliness are godly persons: but it is safe to affirm, that the mass of those who truly experience the grace of God, will, in the course of a few months, connect themselves with some church, especially where circumstances are favourable for their making a profession, and where they are encouraged in thus doing. As the last of the meetings to which I shall more particularly refer, was held as long ago as last February; and as the others were held at previous times, the first as far back as May, 1833, it must be supposed that the body of those savingly affected by the meetings have been for some time in the bosom of the church.

Now as to statements: these meetings, seven in number, all held in

Berkshire county, among the Congregationalists and Baptists, were conducted by the same individual, a clergyman from abroad, assisted more or less by clergymen and laymen belonging to Berkshire and from a distance. From these seven meetings reports went out, in one form and in another, of marvellous displays of grace, and of conversions to the amount of sixteen, eighteen, or twenty hundred. I mention these several numbers, because some concerned in originating and propagating the reports may have placed the numbers higher than others. Sixteen hundred is the lowest aggregate of which I have heard. Three of the meetings were held between the 25th of August and the 1st of November, 1833, (including in all about thirty days,) within six miles of any house. At the close of the first, the conductor proclaimed that one hundred and fifty converts had been made during the meeting, and actually took a vote of the people present, that the excitement produced during its progress was the work of God. At a neighbourhood meeting the evening following, in an adjoining town, where his second protracted meeting was held, he counted a number of converts; and a number of persons are said to have been converted the next morning at a prayer meeting held by him in another neighbourhood in the same town. On several days, in the second protracted meeting, he counted and proclaimed large numbers of converts; and on the second of November it was published, in an article written by one of his assistants, in a paper widely circulated in the country, that "on one day over sixty were numbered, who professed submission to God," and that, "in nine or ten days it was reasonably hoped, between four and five hundred were brought to bow to Christ as their King and Lawgiver." A greater number of conversions was sometimes spoken of. At the close of the third meeting, the conductor proclaimed two hundred converts; and the revival was represented as progressing, days and weeks afterwards. Here, then, we have at three meetings, omitting all appendages, between seven hundred and fifty, and eight hundred and fifty conversions. One of the seven meetings was held before the three just mentioned, (for twenty-four days from the 12th of May:) the three remaining were held afterwards. In an account of the one held before, dated June 18th, and published in the paper already alluded to, it is said, "The work continues increasing: from twenty-five to thirty have professed to submit to Christ since the close of the meeting, making, it is believed, not far from two hundred hopeful conversions." For a time the conversions connected with this meeting were put as high as two hundred and forty. At one of the three remaining meetings, the conductor proclaimed one hundred and seventy converts, and in a published account, dated February 5, 1834, about two weeks after its close, "several conversions" in addition, are said to have occurred. At the other meetings, it is not known that any public proclamations were made; but the representations were of a smaller number of converts at one of them, and of a larger number at the other. Concerning the revival at the latter meeting, it was written and published: "It is truly a great work." The accounts of the meetings, whether more or less formally given at first, lost nothing as they circulated. Not only the places where they were held, but the places about them were described as moved by the power of God, beyond any thing ever before known in the country.

Within the limits of the town where the last of the three meetings first mentioned was held, a protracted meeting was held immediately afterwards, thought to have been greatly blessed. Others were held

from time to time among the Congregationalists and Baptists, believed to have enjoyed tokens of divine favour. It should be added, that the Congregational churches, now 26 in number, received all along the stated labours of more than 20 ministers, and contained nearly 5,000 members. The Baptist churches, 18 or 19 in number, had as many as 16 ordained ministers and licentiates, and in 15 of their churches about 1200 members: how many in all I am not informed.

From all the meetings, therefore, which these denominations enjoyed and from all efforts among them, special and common, occasional and stated, we should naturally expect the admission of unprecedented numbers to the churches. What then must be our surprise, when we find that the admissions tothe Congregational churches in 1833 were small, and are likely to be so in 1834, and that the admissions to the Baptist churches are far from being large.

To be more particular, the admissions to the Congregational churches, in 1833, from the world, according to the Minutes of the General Association of Massachusetts, (just published,) were 208. And it is worthy of remark here, that it is ascertained that scarcely any of these obtained their hopes at the *seven protracted meetings* more especially noticed. As one of these churches, however, was formed near the close of 1833, and as 18 of the members were taken from the world, it is proper these should be added, making 226. This is a greater number than was added in some preceding years; but going back six years, as far as full statistical tables will carry us, it is less by almost one-third than the admissions yearly, taken on an average, and far less than in some years. Still farther back, it is well known, some churches were blessed with great revivals, and much enlarged.

Some time since, an effort was made to ascertain the admissions to these churches for the first half of the present year, up to the first of July, and they were found to be about 230. Since that time the admissions have been very few, and the year is now drawing towards a close. Perhaps some would claim that the admissions from the world to a *free church*, formed at the commencement of this year in the town where the most remarkable of all the *seven meetings* was held, being 48, (including the admissions at the formation, and since,) should be added to the 230, making 278. It may be proper to observe that many of the members of this church have removed from the town, and that the remainder have come to the determination to have their ecclesiastical connection speedily dissolved. This is stated merely as a fact.

So far as the Congregationalists are concerned, it is certain, that in stiller times, when the pastors managed their concerns more in their own way, and performed most of the ministerial labour themselves, many more were received into the church of God. In 1831 the admissions were 661; and in 1827, 288. A revival pervading 14 churches in 1821, resulted in the admission of about 900 souls. Precisely, how soon these were admitted, I cannot say, as returns altogether regular are not preserved. Formerly individual ministers, with scarcely any aid, gathered more into the church, than any minister in the county has recently gathered, with all the help of protracted meetings.

As to the Baptist churches, they make up their statistics from the close of May in one year to the close of May in the succeeding year. The last Minutes of the Berkshire Baptist Association report 104 admissions to 13 churches in the county. The admissions to their other churches (in the county,) during the last statistical year, are believed from circumstances to have been very few. I have ascertained that the

admissions to one of them were only four. This too was a church in which the protracted meeting was held, at the close of which 150 converts were proclaimed. There may have been some conversions at this meeting among people belonging to the vicinity: but four was the number admitted to that church, and some of these, if not all, were admitted on old hopes. How many the Baptist churches have admitted in times past from year to year, I have not at present the means of ascertaining.

Truth requires me to add, that in former times, when there were not so many crying; *Lo! here is Christ, and lo! there*, there were more, certainly among the Congregationalists, who not only felt the kingdom of God within themselves, but more who furnished evidence that this kingdom was a *kingdom of righteousness, and peace, and joy in the Holy Ghost.* The late strong winds, earthquakes and fires, have been more agitating; but it was the still small voice of former years more especially, which caused the people to cover their faces in holy reverence before God, and to enter upon the self-denying and unostentatious, though kind and benevolent duties of the gospel. In those years, the doctrines of grace were intelligently and cordially received, and the churches, while they were increased in numbers, were increased in union, strength and effort. Recently, supposed converts have hesitated more about yielding to the great truths of the gospel: and the usual blessings attendant on admissions, it is painful to say it, in some instances at least, have not appeared in an equal degree.

Something like what has been experienced in Berkshire has occurred in some towns in the vicinity. How far any thing similar has taken place in distant parts of the country, those who have the requisite information can judge. Facts enough have been stated to show, that a spirit of exaggeration and extravagance has arisen here, the evils of which on the community generally, and on particular classes of people, are very great. These evils should be seriously considered.

1. It is morally wrong to originate and propagate reports, which there is no good and substantial reason for believing to be true, or true to the extent represented. It is an offence against the God of truth, and an imposition upon his creatures; an imposition the more gross and mischievous, in proportion to the greatness of the interests affected by it. Now there never was any good and substantial reason for the "huge reports" that went forth from the *seven protracted meetings*, concerning the number of converts. Nor is the offence much mitigated, by alleging that the converts were spoken of as "hopeful" converts. They were spoken of as such converts as ought speedily to seek admission to the church, and such as it would be very criminal to delay approaching to special ordinances, with the view of testing their experiences. It was, in fact, daring presumption to pronounce persons converted so hastily and confidently; for the exercises of holiness, where they exist, are not at first so clearly and strikingly exhibited, that uninspired men can safely pronounce upon their existence. If the Saviour, knowing what is in man, could pronounce persons converted immediately upon their becoming so, or if the apostles could, having the gift of discerning spirits, or being specially assisted from above, we, of necessity, must arrive at the knowledge of characters by a slower process, having neither the attribute of omniscience nor miraculous powers. After the lapse of weeks and months, and even years, the ablest divines and the most advanced Christians, are liable to mistake. How much more so, upon a single transient interview with entire strangers, and

where the surrounding circumstances are of a very exciting and agitating description? It is unspeakably safer and better, even after successive interviews, and with those with whose previous habits of thought and action we are best acquainted, to specify the evidences of conversion, and to send them away to their closets, with the Bible in their hands, to reflect, and pray, and judge for themselves; or with Doddridge's Rise and Progress of Religion in the Soul, Flavel's Touchstone, or Edwards on the Affections, if they have capacity and leisure to examine and apply a work of such research. But in inquiry rooms connected with some of the "seven meetings," persons were counted as converts, merely upon their saying or signifying that they had made up their minds to be religious, upon their repeating the publican's prayer, or upon something else equally inconclusive, and a few hours afterwards were proclaimed as such in the most public manner. If the "wayside hearers" *were* not counted, the "thorny and stony ground hearers" were, and without waiting to see even whether the blade would spring up from the seed sown in their hearts. On such slight grounds as these, who could be justified in pronouncing persons qualified for any responsible business or employment on earth? But here they were pronounced as the hopeful subjects of grace, meet for the church on earth, and fair candidates for the church in glory. What a solemn trifling with souls! And why was this course pursued by the conductor and his associates? We are not required to express an opinion at once of the state of others, even if appearances are the most favourable, by any existing and weighty considerations. Why then, I ask again, was this course pursued? Was it to make people think the Lord was with them, and that they had wonderful skill in instruction and management? If so, the design was objectionable. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Was it to raise an excitement all around, and to bring multitudes under their influence, and in the hope too that they might be converted? They were "not to do evil that good might come."

2. Proclaiming persons hastily converted is dangerous to the persons themselves. If really converted, the fact will appear in due time, on better evidence than our proclamation can furnish. But suppose they are not, (and there is great reason to fear that very many are not, where hasty proclamations are made,) they may be infinitely injured by the proclamations. There is unspeakable danger that they will rest upon the opinions thus expressed. The danger is the greater, in proportion as they regard the ministers and Christians expressing them, as experienced and skilful judges. Relying unduly upon this, they may go immediately forward and profess religion, and be the advocates of a false experience, and the opposers of real godliness all their days; or by heresy and apostacy may merit and receive the discipline of the brethren. Whether in the church or not, their hope will be likely to shield them from the arrows of conviction. Be it that they give it up; it is by no means certain that they will not resume it upon the recurrence of religious excitement, and thus go on abandoning and resuming it, until probation is over. If given up finally, they may regard all religious experiences to be delusive, because they have found their own to be so; and may become scoffers, errorists, infidels, and blasphemers. The very bitterest opposers of the religion of Jesus, are found among those who were once awakened, and did not attain to a change of heart. The "last state" of such "is worse than the first. When God riseth up, and when he visiteth," who shall answer for this?

3. Hastily proclaiming men converted, often subjects their pious relatives to bitter disappointment and grief. Longing and labouring for the conversion of their kindred, they are prepared to catch at any thing in them which savours of seriousness, and hearing them at such times proclaimed converts, trusting too much to the proclamations, their souls leap for joy. But finding afterwards the proclamations premature and unfounded, their spirits sink within them; and their tears of anguish and blood are more profuse and constant than their tears of joy. Tales might be told on this subject from Berkshire, which would make the ears tingle of those who should hear them.

4. By these proclamations, the more sensitive and excitable members of our churches are greatly injured. They receive the proclamations with scarcely any inquiry or scruple; first impressions sink deep into their souls, and they feel that if they only could have continued meetings and warm addresses, converts would "roll in by scores and fifties, and hundreds and thousands," and the kingdom of God come. Their thoughts are turned off from the ordinary and stated means of grace, which God has appointed as the great means for the production, as well as growth of religion in the soul, to novelties and experiments. Thus they are prepared to run to protracted meetings, if repeated, for weeks and months in succession, even leaving their own churches on the Sabbath, with which they have covenanted to worship; but as for neighbourhood meetings and preparatory lectures, and things of that kind at home, they are too trite and uniform for their elastic spirits. At least, this is the case in many instances. Religion becomes in appearance a matter of excitement rather than of principle, periodical and spasmodic, rather than habitual and stable.

5. These proclamations are far from being harmless upon more discerning, judicious, and uniform Christians and ministers. They do not credit the proclamations altogether at first, and they discredit them the more, as they become acquainted with the defective views, exercises, and habits, of many who are thus proclaimed converts. They are almost led to doubt whether any genuine conversions take place under such circumstances, are afraid of efforts which would produce much excitement, lest the excitement should be perverted, and are in danger of contenting themselves with services almost void of life and energy. They have been so often deceived by oral and printed accounts of extraordinary doings and wonderful revivals, that an air of suspicion is thrown over all accounts of such doings and revivals. The time was, some 30 or 35 years ago, when accounts of revivals, soberly written, six or twelve months after their occurrence, were read by ministers and private Christians in the closet, family, and conference room, with more avidity than almost any thing else after the Bible, and occasioned many thanksgivings to God. Now, accounts of revivals are scarcely read at all, by many excellent ministers and Christians.

6. These proclamations have an unpropitious bearing upon the best interests of the church. Along with them, the usual accompanying effort is to have the converts speedily make a profession of religion. Suppose they do, and a large proportion of them are found afterwards to be destitute of godliness, the church is weakened and deformed, rather than strengthened and beautified. The real strength and beauty of the church does not depend so much upon numbers, as upon union; upon soundness in the faith, deep experience, vital piety, and concentrated effort.

7. There is a pretty numerous class of men in society, of generally

correct moral habits, and it is to be feared that not a few of them are in the church, who have long been in doubt about experimental religion, the new birth, as it is taught in the Scriptures, and other connected subjects, and about all extraordinary and vigorous efforts to promote the cause of God at home and abroad. Nothing strengthens their doubts so much as the things of which I have been remarking.

8. These things are the fruitful occasion of sneers, and ridicule, and blasphemy, among the grossly unprincipled and wicked. Condemnable as they be for their conduct, the occasion ought not to be given.

But without enlarging further on these evils, let us inquire whether there are no remedies. It appears to me there are.

If the evils of hasty and extravagant accounts of the results of protracted meetings are many and great, such accounts ought to be withholden, most assuredly, from the public papers. The enumeration of supposed converts in times of seriousness, may be safely delayed until they make a public profession. Then it may be innocently and usefully said, that so many, or about so many souls were added to the church; and it will be happy if years afterwards it can be recorded in history; "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." But as to the remedies:

1. The Christian public need to be told, that it is possible for excitements to be excessive in religion, as well as in politics, and in the affairs of the world. This should be told them, without giving countenance to mere speculative orthodoxy, and cold formality. There is a happy medium between wild fanaticism and death-like stupidity, marked by sobriety, gravity, simplicity, and godly sincerity, which ought to be pursued. Were the people generally well apprized of this, few would dare to originate and circulate such reports as have been disapproved in this paper. There would be an antidote for them in public sentiment.

2. Thorough, scriptural views of experimental religion, should be given. In the pure revivals at the commencement of the present century, great attention was paid to doctrine. In the seven protracted meetings, little, comparatively, was said on this subject. Some truths were inculcated; but those who heard the discourses over and over again, (for they were often repeated,) probably will admit that not much was said about Christ crucified, the dependence of sinners upon grace for salvation, and kindred subjects, nor about those exercises and duties, to which the beatitudes are assigned; exercises and duties which adorn private character, sweeten domestic life, and promote happiness in society, as well as entitle to the rewards of heaven. Such was the tenor of the instructions that the impression was extensively made, that it is an easy thing to be religious, and that regeneration is nothing more than a change of purpose. On these two points, a few observations may be useful.

As to the idea that it is an easy thing to be religious, it is contrary to the word of God, and to the experience of all his people. The exhortation to "strive to enter in at the straight gate," "to work out our salvation with fear and trembling," with numerous other similar exhortations, obviously imply that there are great difficulties in the way of attaining eternal life. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Can the Ethiopian change his skin, and the leopard his spots? Then may ye do good who are accustomed to do evil." If the difficulties be-

fore those classes of men directly referred to in these passages of Scripture, be greater than those before many others, they are still great in all instances. Who ever found it as easy to act against their natural reigning propensities, as to yield to them, being "drawn away by their own lusts and enticed?" to resist the course of this world, as to follow it? to be spiritual as to be earthly? to be disinterested as to be selfish? What Christian is ignorant of "the flesh lusting against the Spirit?"

As for the pretence that a change of purpose is a change of heart, Scripture facts, without going into any metaphysical reasoning, show the contrary. The people of Israel formed the purpose of being religious at Sinai, when they said, "all that the Lord hath spoken will we do;" but they did not fulfil it. They proposed to be religious at Carmel, when they shouted as fire came down from heaven and consumed the sacrifice of Elijah, "The Lord, he is the God; the Lord, he is the God;" but they hardly retained their seriousness until they returned to their dwellings. The disciples of John formed the purpose of being religious more deliberately. They were "baptized with the baptism of repentance, confessing their sins." Had John counted all these as converts, he might have proclaimed immense numbers. Instead of this, he told them to "bring forth fruits meet for repentance;" not to "think within themselves, we have Abraham to our father;" and to discharge faithfully the various duties incumbent upon them. He left it to be determined by their lives whether they were converts or not. And it is melancholy to reflect, that the mass of them proved to be hypocrites. "He was a burning and a shining light, and they were willing for a season to rejoice in his light," and there their religion generally ended. But, were a change of purpose a change of heart, all these persons at Sinai, Carmel, and Jordan, would have practised holiness to the end of their days, and secured salvation. Between this change and admission to the kingdom of heaven, there is an established and indissoluble connexion.

Whatever may be said about ability to do our duty, and about obligation, in point of fact, none do their duty and meet their obligation, without the Holy Ghost. The greatest of all teachers said to the unconverted, "no man can come to me, except the Father, who hath sent me, draw him." May we not warrantably utter the same truth, though some claiming to be disciples should say; "This is an hard saying, who can hear it?" and should go back and walk no more with Jesus? He said also to his true disciples, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Were the truth clearly and harmoniously exhibited and understood, few would dare to count and proclaim men hastily converted, and they would not be willing to be thus converted and proclaimed. Without the application of given principles, we can arrive at no certain conclusion in the arts and sciences. Truth also is the standard by which characters are to be tried. "He that is of God, heareth God's word."

3. The peculiar work of the Holy Ghost in the salvation of sinners, needs to be explained and realized in the religious community. Recently, men and measures have been exalted, and that blessed personage, who is the efficient author of all the holiness of this fallen world, has been dishonoured. Individuals and churches, favoured with the best instructions, have thought that sinners could hardly be born again,

and revivals of religion promoted, unless preachers of a new and peculiar cast were introduced among them. The great fact has been comparatively little regarded, that no instrumentalities nor means, whether common or special, can be effectual, without the agency of the Almighty. Instead of thinking so much of men, we all need to think more of Christ, and of that Spirit which he has purchased for the sanctification of his people. "Who then is Paul? and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The time has come, I apprehend, my brethren, in which an unusual responsibility rests upon us to keep the church, so far as our influence extends, pure in doctrine and pure in practice. The times in many respects are difficult; and we need, as the apostles did, to be wise and harmless. We need the presence and Spirit which the Saviour promised them when he ascended up on high. We are called upon to "contend earnestly for the faith which was once delivered unto the saints," but to contend with a right temper. While we cheerfully receive all ministers who come to us in a Christian manner, bringing with them the doctrines of the gospel, we have a warrant from inspiration for avoiding and rejecting those, who, by their sentiments, or measures, or manners, "cause divisions and offences contrary to the doctrine we have learned" from the Bible. The angels and members of some of the Asiatic churches were reproved for suffering erroneous teachers to seduce numbers away from the truth and simplicity of the gospel. No principle of duty nor expediency can justify settled pastors in giving up the control of religious services in their congregations to strangers, nor to admit of questionable experiments. According to the constitution of the New Testament, the great duties of the ministry are to be performed by pastors, and the people are to look to them as their guides and teachers. If they cannot perform in given circumstances all the labour that is needed, it is far safer securing the temporary aid of known, tried and approved brethren in the immediate neighbourhood, than to send abroad after strangers. From their increased information, their instructions would probably be much more appropriate and happy. Ministers at a distance have work enough to do in their own churches and vicinity. It appertains to spiritual husbandmen to keep their own vineyards. They would be more likely than nearer brethren, to advocate the introduction of proceedings, which could not be kept up after their departure without alienation and strife, and there would be more delicacy in resisting their wishes. As for a class of ministers who hold themselves in a state of readiness to attend protracted meetings, and do not expect to settle, they are an anomaly in the institutions of the church. "My brethren, be not many masters, knowing that ye shall receive the greater condemnation."

There is no class of persons who deserve more kindness and encouragement from ministers, and from the churches of the Redeemer, than modest, humble, devout, docile youth, who are looking forward, through a course of thorough preparation, for the sacred office. But different treatment is due to those forward, rash, superficially educated young men, who run before they are sent, and go where they are not desired. "A bishop must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil."

My brethren, we are to "watch for souls as those that must give account." Next to the glory of God, and the general interests of reli-

gion, we should be most solicitous for the prosperity of the churches with which we are connected. "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

Review.

PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN MAY AND JUNE, 1834.

(*Concluded from page* 511.)

We are saved the trouble of replying to a number of the objections made to the Act and Testimony, by the solid answers these objections have received, from other writers. In addition, however, to what has appeared in our last No. we shall make a few remarks on some objections in the "Biblical Repertory and Theological Review," of October last.

"In the first place, (says the reviewer in the Repertory) this document has been perverted from its true and legitimate purpose, as a Testimony, into an invidious Test Act." The document, it is affirmed, has been perverted—We ask, by whom? If not by its authors and friends, they are not responsible—The Scriptures themselves are often perverted. In our judgment, this reviewer himself is the perverter of the Act and Testimony. He has given it a character, and imputed to it a design, that its framers never thought of. He charges the Act and Testimony with being an *invidious* Test Act: and we must say, that whether he deliberately intended it or not (for when the heart is full it often overflows, in a manner that its possessor is not aware of) the reviewer's whole argument, on this point, appears to us to be exactly of that character which logicians technically call *argumentum ad populum.* "Names are things," said the sagacious Mirabeau, when he recommended certain appellations, with a view to produce a great popular effect. *A Test Act* has long been a short sentence which, whenever uttered in the hearing of the descendants of the old Puritans and Presbyterians, has never failed to excite feelings of aversion and abhorrence. Only get these descendants to believe that the Act and Testimony now abroad in our church, is of the nature of a Test Act, and its condemnation is sealed at once. But it seems that it is not only a Test Act, but "a new League and Covenant." Yes, lest this appellation should not be sufficiently noticed by a single use, we have it twice in a page. Now the attempt to introduce a new league and covenant, in this country, can be associated with nothing but bigotry and weakness, as the characteristics of its authors. Such is the kindness and consistency of the reviewer, when speaking of a document, which he says, "it is impossible to read, without being deeply impressed with respect for the authors."

But we affirm, and think we can prove to the satisfaction of all who are not blinded by prejudice, that the document in question has no resemblance to *a Test Act*, in the usual acceptation of that phrase, nor to "a league and covenant," either new or old. It is simply a publication, intended by those who issued it, to ascertain how many ministers and elders in the Presbyterian church entertained the same views as themselves; without at all denouncing those who should not sign it, or subjecting them to any other consequence of a refusal, than the know-

ledge, by the public, that they differed from their brethren, as to the propriety and necessity of this measure. The sixth article, under the title of "Recommendations to the Churches," stands thus—"We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this Act and Testimony, give their public adherence thereto, *in such manner as they shall prefer*, and communicate their names, and when a church court, a copy of their adhering act." Agreeably to the clause which we have italicised, a large number, both of ecclesiastical bodies and individuals, have freely made their communications, according to the opinions and views that they severally entertained. A much larger number, we are glad to say, than we expected would do this, at so early a period, have communicated their adherence to the Act and Testimony, in *an unqualified manner*. A very considerable number, also, have communicated *a qualified* adherence —some adopting more, and some less, of the document in question. Many, likewise, who have made no formal communication, have declared, in the discussions that have taken place in the judicatories of the church, or by articles in the public prints, that they approve of certain parts of the Act and Testimony, while they cannot adopt or approve of it, as a whole.

Now, among all, or nearly all, who have taken these different methods of expressing their sentiments, the original signers of the Act and Testimony see brethren, whom they believe to be sound in the faith—many uniting with them fully, in thinking that the measures proposed in this paper, for securing soundness in the faith, and a restoration of constitutional order and discipline, in the Presbyterian church, are, in substance, the proper measures—measures which may indeed be modified, and which they hope will be modified, so far as they may need it, in the Convention expected to meet in May next, for this purpose, and for agreeing on what is proper and necessary to be further done, in prosecution of the one great object—the restoration of the Presbyterian church to its primitive principles and constitutional action. Others of these brethren, go only to a certain length, and there choose to rest for the present. Do we denounce them? Show us a word in the Act and Testimony that looks like it. Do we exclude them from our charity or our fellowship? By no means. Whoever asserts it slanders us. Nay, we believe, that there is, beside all to whom we have yet referred, a host of *peace men*, *moderate men*, or by whatever other designation they would like best to be known, who are sound in the faith, and who would be right glad, if the Presbyterian church were now what it once was. But they do not think that the Act and Testimony proposes the best method of arriving at the object, which both they and we sincerely desire to reach. Do we denounce *these* brethren as heretics? Do we say that they ought to be suspected? No such thing. We say the very contrary. We say that in doctrine and wishes they are with us. We reckon much on this; we ground on this fact much of our hopes that our church will be reformed, without an injurious schism. But in one thing we do differ, and differ widely. These *peace men*, and *moderate men*—we do not use the appellations *invidiously*, but because we know of none better or more agreeable to themselves—think that our church may be restored to soundness and order, by other measures than those adopted and recommended by the signers of the document which they dislike. They think that the object in view may be obtained by writing in favour of orthodoxy, by using private influence in its favour, and by resorting to

our church courts as they are now conducted, for the suppression of heresy and the exercise of all necessary discipline. The advocates of the Act and Testimony say—"No—we have tried this course, and have found it leads to nothing salutary—Do you not see, brethren, that those who really differ from you and us in doctrine, and in regard to genuine Presbyterianism, and who have brought into our church the corruption that defiles and the divisions which distract it, care not a rush for all you write, and all you say, while you do nothing else? Do you not see, that while we have been pursuing this course for several years past, things have been constantly growing worse and worse? That the mischief-makers avail themselves of *your forbearance* to take an *active* stand against them? Nay, that they actually take you along with them, so as to overwhelm us with their majorities; and that in this way they have already filled our church with confusion, discord, and unconstitutional proceedings and measures, and are fast leading it to the gulf of ruin?" Here we differ, and as we have said, differ widely. And here exactly—if we at all understand the nature of the case—here is to be found all the *Test* which can be charged on the document, which is so obnoxious to the reviewer in the Biblical Repertory. The signers of the Act and Testimony did intend to put it to the *Test*, that is, to make a fair trial or experiment, to ascertain how many of the officers of the church, lay and clerical, should be found to think as they thought, and to act as they believed the safety of our beloved church indispensably required; but without denouncing or proscribing a single orthodox man in our whole communion. They have found, as we have already said, a far greater number than *we* expected to find at the period at which we write, *substantially* of the same mind with themselves; differing only in some circumstantial points, which it is hoped may be so arranged as to unite a large majority of those who are sound at core, in one great effort to restore the Presbyterian church to the ground it has lost, and to save it from the ruinous perversion which it has nearly reached. The adopters of the Act and Testimony do rejoice, yea, and will rejoice, to see that our church is roused; that in all directions the sound part of it is waking up; that judicatories and individuals are coming out, and issuing Acts and Testimonies in accordance with their own views; some in one way, and some in another; some going to one extent, and some to another, in their approximation to the ground taken by those who issued the document so abhorrent to the Biblical Repertory reviewer. This "numbering of the people," it seems, is the great grievance—*hinc illæ lachrymæ*.* But let him show,

* The reviewer whom we are reviewing, says, (p. 506,) that "if any individual of a body thinks that errors and disorders are gaining ground among his fellow members, it is more than a right, it is a duty, for him to say so, provided he has any hope of making his voice effectually heard. If such be the case with an individual, it is equally obvious that he may advise as many as he can to join him in his warnings and counsels, that they may come with the weight due to members acting in concert." It may be owing to the obtuseness of our intellect, or to our not understanding the paper which we have subscribed, and which we a little assisted to prepare, but we do honestly say, that we can see no material difference between what is here admitted to be "more than a right, a duty," and what has been actually done by those who issued the Act and Testimony. How could we know how many were "prepared to join us in our warnings and counsels," and who were ready to unite with us, that they and we might "come with the weight due to members acting in concert," unless we "advised" all those who should be found to think with us, after carefully examining our paper, to send forward their names to be added to ours, and published, that the church at large might see the number of those who were of one mind? The reviewer may, and in

if he can, any such blaming of brethren, in our Act and Testimony, as he has inflicted on the authors and signers of this paper, in his Review. We are bold to say he cannot do it. He is the party chargeable with an "invidious Act." He represents us as the censurable disturbers of the church. He says—"We confess we are more disheartened by the efforts which this untoward step is likely to produce, than by any thing which has occurred for a long time in our church"—Yes, reader, more disheartened by this, than by all the heresy that has been preached and published, and by all the unconstitutional measures which have taken place in judicatories, subordinate and supreme. Again—"Had the ingenuity of man been taxed, for a plan to divide and weaken the friends of truth and order in our church, we question whether a happier or more effectual expedient could have been devised." What! divide and weaken the friends of truth and order in our church, when the Act and Testimony has already brought out more than fifteen hundred of the officers of this church, many of them certainly among the best members which it embraces, to show that they are substantially *united* for the maintenance of truth and order—a fact which neither friend nor foe was prepared to assert, till this document ascertained it. But this is not exactly the point to which we were looking, in making our quotations. We produce them as proof that the article in the Repertory may, with far greater propriety, be denominated an *invidious* Act, than the Act and Testimony, to which the reviewer has been pleased to apply this odious appellation. Without one word of censure on those who should refuse their signatures to the Act and Testimony, its authors attempt to "number the people," who think, and are prepared to act, with them. But the article in the Repertory holds up to public view, in the most explicit terms, the authors and signers of this paper, as taking an "untoward step," which is "likely to produce worse effects than any thing that has occurred for a long time in the church"—Nay, that "if ingenuity had been taxed for a plan to divide and weaken the friends of truth and order in our church," it is questionable "whether a happier or more effectual expedient could be devised." Here, surely, is *denunciation* without disguise or qualification. Its objects are before the world, invested with their proper names, so that there can be no mistake as to the individuals thus severely criminated. On the other hand, whatever can be conceived as injurious to the character of those who have withheld, or who shall withhold, their signatures from the Act and Testimony, is only by *inference*—and an inference which we have shown ought not to be made, to the disadvantage of those whose soundness in the faith is

the subsequent part of his publication does, take exception to a part of what is stated and recommended in our paper; but admitting, as he does admit, in addition to the foregoing quotations, that our document "carries to every heart the conviction of our sincerity, and of our sense of the importance, as well as the truth, of the sentiments which we advance," we think he is plainly inconsistent with himself, in the censure he bestows on us for "numbering the people," whose opinions should be found to coincide with our own. As to his charge of making a subscription to the Act and Testimony "a test of orthodoxy," it is utterly groundless—if by orthodoxy is meant soundness in the faith, and an honest and full attachment to the standards of our church. We believe, and have never ceased to believe, that there are hundreds who have not subscribed the Act and Testimony, and probably never will, whose orthodoxy is unimpeachable. They think our method of endeavouring to produce a reformation in the church, which they as truly wish as we, inexpedient and precipitate. We think otherwise, and cannot in conscience continue in that state of inaction, which we deeply regret to see our brethren disposed to prolong. We hope to serve them in a way which, for the present, they do not like—an occurrence by no means uncommon.

not otherwise implicated. In a word, the Act and Testimony mentions no names, and censures no individuals, not already well known as heretical, and as regardless of the constitutional provisions of the Presbyterian church. Let candour and impartiality now say, whose publication is most *invidious*—that of the reviewer, or that of the publishers of the Act and Testimony. We say it, far "more in grief than in anger," that in our judgment, the reviewer in the Biblical Repertory is himself chargeable with arraying the friends of truth and order into parties among themselves. He, we question not, thought that it was incumbent on him to write as he has done; but as he thinks that we have mistaken our duty, we take the liberty to say that we are well satisfied he has mistaken his. Be it so then, if it must, that parties are formed. We are not anxious for ourselves. We expected to meet with reprehension, though certainly not from the quarter from which, in this instance, it has been administered. But unexpected as it is, our motto shall still be—*Amicus Socrates, amicus Plato, sed magis amica veritas.*

We do think, and sincerely regret, that the reviewer, throughout the whole of his publication, subsequent to the parts we have already noticed, presents himself as the excuser and extenuator of evils in our church at large, and especially in its judicatories, which called, we believe, for unqualified condemnation; and against some of which, if there is not a mistake in regard to compositions universally believed to be his, he has heretofore written and remonstrated with ability—Indeed he explicitly admits, that he has generally agreed in opinion with those whom he now opposes. We had noted, as the subject of remark, a number of points in his review, in which we thought, and still think, we could show that he is altogether in error, either in fact or in argument. But we have been anticipated by the editor of the Presbyterian, and by the able author of the original draught of the Act and Testimony; and as the paper in which those responses have appeared, is, we believe, seen by nearly all our readers; we do not wish to repeat, what has already been well argued and conclusively proved by others. If the review on which we animadvert had nothing to sustain it but its inherent strength—if it had not derived an adventitious importance and influence, from the source from which it is known to have proceeded, we are persuaded that much of the effect it has had, would not have been witnessed; and that any it might yet have, after its mistakes, irrelevancy and inconclusiveness have been exposed, would not deserve regard. And indeed, take it with all its adjuncts and connexions, we believe it has nearly spent its force. We suppose its author will probably attempt to reinforce it; but the really orthodox members of our church have been roused to think for themselves; and when they do so, although there will doubtless remain some difference of opinion, we have no fear for the general result—although another word should not be said in support of our cause.

In closing our review, we wish to offer a very few suggestions in regard to the Convention that is expected to meet at Pittsburgh, in the coming month of May. We deem it of much importance that the friends of that measure, should think very seriously and maturely on a number of points, a few of which we shall mention, without giving any decided opinion on them; and indeed we hope that all the brethren, while they reflect and forecast much, will keep their minds in a state of readiness to modify their judgments, so as to unite, as far as possible, in what shall appear to be the mind of the majority.

1. Ought the Convention to consist only of those who shall be delegated by Presbyteries, or parts of Presbyteries? Or may other brethren, not delegated, but known to be friendly to the general measure, give their attendance, and offer their opinion and advice, but without the right to vote?

2. What ought to be the leading measure that should be contemplated; provided the General Assembly shall do nothing in the way of reforming the church, or nothing that is efficient or satisfactory?

3. What ought to be done, if the Assembly shall attempt—we hold they can do no more than attempt—to cast out of the church the subscribers to the Act and Testimony?*

4. Will it not be prudent for the Convention, after previous consultations and deliberations, to have an adjourned meeting, after the rising of the Assembly, that an opportunity may be had, then to act as circumstances may appear to dictate?

These are queries which have occurred to us in thinking on this very important subject, and we simply state them as subjects of meditation and reflection—perhaps as worthy of some discussion in the religious newspapers, friendly to our cause. In the mean time, let none of us forget or neglect, but daily and solemnly consider, the duty specified in the 7th article of the recommendations of the Act and Testimony—"unceasingly and importunately to supplicate a Throne of Grace, for a return to our church of that purity and peace, the absence of which we now sorrowfully deplore."

Literary and Philosophical Intelligence, etc.

During the last month, public attention has been much excited by an eclipse of the sun. We give below the best accounts we have seen of this phenomenon, as observed in different places—Milledgeville, Washington, Philadelphia, and New York.

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TOTAL ECLIPSE OF THE SUN.

Milledgeville, (Geo.) Dec. 2.

The Solar Eclipse.—Having a perfectly clear sky last Sunday, we, at Milledgeville, in common with all others, we presume, in the track of the total obscuration, had the full enjoyment of that sublime phenomenon. Nor was the rare occurrence lost to science. Mr. Nicollet, a distinguished astronomer from Paris, now on a scientific tour through the United States, took this place on his way to the West, and was assisted by Drs. Dugas and Ford, of the Medical College of Georgia. Being well provided with appropriate instruments, we doubt not, their observations were accurate and satisfactory, and will probably tend to advance several branches of science. Among which, one thing, interesting to the State, we presume, will be, the exact ascertainment of the latitude and longitude of its capitol—This, and any other results that we may be able to procure, we shall of course be happy to communicate to our readers.

We were prepared for a magnificent

* From being the depositary of the records of the old Synod, that gave being to the General Assembly of our church, we have had it in our power to ascertain, very nearly, the precise number of ministers in our communion, when that event took place—The number did not exceed 190—The present subscribers to the Act and Testimony exceed this number, by more than 100; and probably they will, by May next, nearly or quite double it. If, therefore, we should be separated from the next General Assembly, we shall be in very favourable circumstances to begin the world anew—about twice as numerous as our fathers were in 1788, and like them, *all* sound Presbyterians, with no foreign admixture, and with a warning, which they had not, to take care never to form injurious alliances. In the event of an attempt to cut us off (which we sincerely deprecate) it will be for the public, possibly for the tribunals of our country, to decide who constitute the true Presbyterian church in the United States, under the existing constitution.

spectacle, but the event outwent our anticipations. With thousands of others, we watched the instant when the last beam was shut out, rendering the planetary motion visible. Then ensued an interval of more than a minute of indescribably awful grandeur. A pall of funeral black drawn over the sun, whose effulgence still broke off around it; and then the first gush of light as it opened but to us for that little instant, while the naked eye, not yet overpowered, could still be fixed on the whole orb of the moving moon. The universal twilight, the appearance of the stars, the rosy hue like morning, all around the horizon, the sudden chill of temperature, showed for the only time in most lives, how it would be, if the sun should be stricken out in mid-day. It was a spectacle that terrified the savage, and astonished the vulgar eye. It elevated and strengthened all human conception of omnipotent power, and showed forth, in the wonderful accuracy, even to a second, of the astronomical predictions of the event, another of the triumphs of that grandest and most exact of the sciences.

The line of total occultation, seventy miles wide or more, coming from the Pacific and crossing our western wilds, and the back parts of Mississippi and Alabama, took through the central region of Georgia, and thence to the Atlantic Ocean. Being visible in no part of Europe; Georgia, and a small corner of S. Carolina, was the only part of the globe at all favourable to observation; and we are rejoiced to learn that the opportunity has not been neglected. We hear of gentlemen from distant places, at Beaufort and at Ebenezer, near Savannah, and probably at other points, whose simultaneous labours will tend to correct or to corroborate each other.

P. S. Having called on Mr. Nicollet, he kindly furnished us with such of the results, interesting to this section of the country, as could be made out, without detailed and protracted calculation. They will be found below.

Mr. N. took occasion to remark on the great merit of Paine's American Almanack; the astronomical records of which, he says, are not surpassed in accuracy by the celebrated Ephemerides of England, of France, or of Germany.

Astronomical Observations of the Total Eclipse of the Sun, made the 30th Nov. 1834, at the State House, Milledgeville, Geo.

	H.	M.	S.	
Beginning of the Eclipse,	0	15	28	Mean time at the St. House.
Beginning of total darkness,	1	42	53	
End of total darkness,	1	44	08	
End of the Eclipse,	3	5	42	

A difference will be perceived between these calculations, and those set down in Paine's American Almanack; but the latitude and longitude of the capital of Georgia, now ascertained, could not be accurately known to that gentleman. The Almanack is correct according to the best data then extant.—*Journal.*

Washington.—The Eclipse of the Sun took place yesterday, Nov. 30, as predicted by the Astronomers, producing a sensible diminution of light and heat, but not as great an obscurity as was generally expected, considering that, a few degrees south of us, the eclipse was total. The sky was clear, and without a speck to embarrass the observations of the scientific men, who had prepared themselves for the interesting occasion. The sight was thus far remarkable, that, besides demonstrating the accuracy of the science of astronomy, it is one which few, who are now of mature age, will ever have an opportunity of seeing again during their lives; it being calculated that the Moon's shadow will not again fall on any inhabited part of the U. States, for the long space of thirty-five years!—*Nat. Intel.*

Observations on the Eclipse of the Sun which happened November 30, 1834. *Made at Friends' observatory, Fourth street, Philadelphia—By Joseph Roberts, Jr.*—The morning clear;—without clouds till about 11 o'clock, when the east, west and southern sky became overcast, with thin white clouds moving from the west.

At noon determined the state of the clock by the fixed transit instrument.

The beginning of the Eclipse observed with an Achromatic telescope with a power of about 38,—happened at 1h. 0m. 15s. 85 mean civil time, corrected for the rate of the clock determined by transits both before and after the Eclipse—The observation of the beginning very good. But from a few minutes after the beginning, till some time after the end of the Eclipse, there was a constant succession of clouds between the sun and the observer, often so dense as to render the sun invisible.

At the time of the greatest obscuration the sun visible through thin clouds:—determined the magnitude of the Eclipse when compared with a measure of the sun's diameter taken with a Troughton micrometer near noon of the same days. The obscured part measured 10,755 digits, which differs from the calculation about a three-hundredth part of a digit, or 5 seconds—This observation made under unfavourable circumstances—The end of the Eclipse happened at 3h. 37m. 45s., mean time corrected: hazy about the sun—may have caused the disappearance of the moon a few seconds before the actual end of the Eclipse, in which case the latter

number should be increased a few seconds. —*American Daily Advertiser.*

New York.—*The Solar Eclipse.*—The weather on Sunday was unusually fine and clear, which afforded a good opportunity for observing the beginning and the end of this interesting phenomenon; and it gives us pleasure to know, that this very rare opportunity has not been neglected. We are assured that the computations of this eclipse, in that meritorious work, the American Almanack, made by Mr. Paine, have been found to be very exact. As navigation and geography will derive great advantages from correct observations made on this eclipse, we hope that the weather has been generally clear throughout the United States, particularly in South Carolina, where several distinguished gentlemen have gone to make observations. In this city, the planet Venus could be distinctly seen with the naked eye, and those who had good telescopes, could turn them towards her, and see her beautiful crescent form, which, by the by, was very similar to that of the sun at the greatest obscuration.—*N. Y. Adv.*

Devoted Attachment.—Habit and confinement will cause beasts and birds of the most opposite nature to herd together, and even become attached, but it is somewhat singular, to see a powerful sympathy exist between animals in a state of perfect freedom, who are almost as remote in their genus as the bird and the fish.

A singular instance, however, is to be seen any day in the third avenue, in the devoted attachment of a fine young Newfoundland dog, and an old worn out horse.

A gentleman of this city, among many horses, lately had one that served him long and faithfully, and being past work, sent him down to Mr. Daniel Flynn's, near Yorkville, to wear out the little remainder of his life in good pasture. After being turned out for this purpose two or three days, a fine large Newfoundland dog, who had been accustomed to the veteran, missed his old friend from his accustomed stall, and by some strong instinct, traced him to his pasture field. No sooner had he found him than he seemed resolved they never again should part.

He immediately took up his quarters with him in the open field, and has never left him, morning, noon or night. This quadruped Damon and Pythias, may be seen together any day at Flynn's, and it is somewhat curious to observe the care and attention with which the dog watches and guards the old horse. While he grazes, his faithful friend lies down to rest, and when he has finished and reposes on the grass, the "watch dog" moves around him like a sentry on his post, nor will he allow any one to approach. For a time the dog was almost starved, for his faithful attendance was not observed by any who could cater for him; but when it became known, not only did his owner permit him to follow his inclination, but the horse's entertainer became the dog's provider, and now his daily meals are taken to him in the field, for no coaxing or entreaty can induce him to come within the house, or leave his ancient friend for even an hour. How few such disinterested attachments can be found among men—man boasts himself far superior to the brute, yet how often is reason thus admonished by instinct.—*N. Y. Traveller.*

Religious Intelligence.

The first three articles which follow, are from the Foreign Missionary Chronicle, issued monthly by the Executive Committee of the W. F. M. Society, at Pittsburgh. We renewedly and earnestly recommend this publication, and the Society by which it is issued, to the liberal patronage of all our readers.

FOREIGN MISSIONARY CHRONICLE.

In pursuance of a resolution of the Executive Committee, announced in the number for August, page 287, the second volume of the F. M. Chronicle is now complete, containing as many pages as the first volume. And a title page and index to both volumes in connexion is furnished, that they may be bound together. The third volume will commence and close with the year 1835. The general diffusion of information

upon the subject of Foreign Missions, contributes greatly to excite an interest in their favour. Regular communications to the Christian public, through the agency of the press, tend happily to this result. The subscription to the Chronicle is on the increase. As it is the organ of intelligence respecting the operations and missions of the Western Foreign Missionary Society, and the medium through which the free-will offerings of its friends are acknowledged, it is desirable that the work should be well sustained, and its circulation more widely extended; that, while it is intended as a means of promoting the spirit and cause of missions, the patronage may be sufficient to defray all the expenses of the publication, and directly aid the funds of the Society. In view of these things, ministers of the gospel, students of theological seminaries, and of colleges, ruling elders in the church, post-masters who desire to advance the kingdom of Christ, and the active friends of the Society, male and female, are requested to aid in the diffusion of missionary intelligence through this medium of communication.

MISSIONARY INTELLIGENCE.

Mission to the Western Indians.—By a letter from Rev. Joseph Kerr, we learn that the members of that mission, on the 1st Oct. were in good health, and cheerfully prosecuting their work. Mr. Elihu Shepherd has been appointed as an assistant to that mission, by the Executive Committee, and will, without delay, proceed to the place of his destination.

A Missionary Convention, embracing members of the Baptist, Methodist, and Presbyterian denominations, from the different stations among the Indians, was held, in July last, at the Baptist Shawnee station. It continued in session several days, and passed various resolutions in relation to the spirit and manner in which missions among the Indians ought to be conducted.

Mission to the Pawnees.—Mr. Dunbar, a missionary of the American Board, was present at the convention above mentioned. He and Mr. Allis, a layman, are two of the missionaries whom the church at Ithica engaged to sustain, and were originally designed for the Oregon Territory; but not being able to find a company in which they might proceed across the Rocky Mountains, they turned to the Pawnees.

Philosophical Apparatus. Hon. Walter Lowrie, with his usual liberality, has applied a portion of his funds to the purchase of a philosophical apparatus, for the use of a High School, established by the W. F. M. Society, and placed under the direction of their missionaries in Northern India. It consists of above forty articles, all of good, and some of excellent quality. They were obtained at moderate prices. The whole cost of purchase, packing, freight, &c., amounts to $456.64. With the blessing of heaven, this apparatus may prove the means of undermining the false systems of philosophy adopted by the heathen, and consequently, their false systems of religion, with which their philosophy is intimately, if not inseparably connected.

Ordination.—On the 29th October, Mr. James R. Campbell was ordained as a missionary to the heathen, by the Philadelphia Presbytery of the Reformed Presbyterian church. The sermon was preached by Rev. G. M'Master, D.D., from John xvii. 21. The questions were proposed by Rev. J. N. M'Leod; the ordaining prayer was offered by Rev. S. W. Crawford; the charge to the minister was delivered by Rev. S. B. Wylie, D. D, and the address to the people by Rev. Wm. Wilson. The services were interesting, solemn, and impressive, and the audience numerous, attentive, and serious. A missionary spirit at present pervades the Reformed Presbyterian church. Her members are awake, and, with their purse and their prayers, embark in the glorious cause. —*Presbyterian.*

Distribution of Books in China.—An interesting letter of Rev. E. C. Bridgman, is just received by the American Tract Society, giving a history of six days' distribution of tracts in the interior of China, by Leang-Afa, the evangelist. He took with him 1500 copies of the Scripture lessons, having five volumes each, and 300 small tracts. At Chaou-king he distributed, on the first day, 1813 copies; on the second, 3731; on the third, 2752; on the fourth, 1200; on the fifth, 1000; and on the sixth, 550; when a greater number of persons came for books, than on any of the preceding days; *but, alas! the books were wanting.* All had been distributed. Mr. Gutzlaff still pursues his work, and says the demand for books is greater now than ever before. The missionaries of Canton are greatly encouraged by this success in spreading the knowledge of the truth. The American Tract Society are endeavouring to raise $30,000 for tracts in Foreign and Pagan lands. Of this sum, nearly $25,000 are yet to be raised before April 15. The aid of all Christians is solicited.

SUMMARY REPORT

Of the Receipts and Expenditures of the Western Foreign Missionary Society, up to July 3d, 1834.

Western Foreign Missionary Society,	Dr.
To amount paid on the *African Mission*, including outfit of the missionaries, bills of dry goods, groceries, provisions, carpenters' tools, agricultural implements, travelling expenses before embarkation, medicine, religious tracts, passage to Africa, and subsequent drafts of missionaries,	$4,330 00
To amount paid on the *Mission to Northern India*, including travelling expenses and outfit of the missionaries, two boxes of half dollars, (amounting to $2,000) bills of books, bed and bedding, freight and passage to Calcutta, and subsequent expenses by draft of the missionaries,	6,291 16
To amount paid on the *Mission to the Western Indians*, including outfit of the mission family, bills of clothing, groceries, implements of agriculture, passage via Cincinnati, Louisville, and Independence, to the village of the Weas, and subsequent expenses by draft of the superintendent,	2,404 09
To cash paid the Corresponding Secretary, salary for one year,	1,000 00
To cash paid the Assistant Secretary, for services performed since January, 1834,	154 99
To cash paid for agencies in making collections, forming auxiliary societies, exploring parts of the Indian country, &c., in the years 1832, 1833, and 1834,	1,500 96
To sundry expenses, including those of printing, stationary, mission room, postage, discount on depreciated paper, &c.	1,345 99
To cash on hand,	6,476 69
	$23,503 88
	Cr.
By amount of donations, contributions, legacies, bills receivable, premiums, and payments for the Missionary Chronicle,	$23,503 88

The friends of the Western Foreign Missionary Society, have met with another trial of their faith, and patience, and perseverance. The letter of Mr. Lowrie to the editor, of which an extract is subjoined, was written with the hope that it would be delivered by Mr. Reed. But the providence of God has otherwise ordered. That beloved brother and devoted missionary, after languishing with a consumptive complaint in India, which plainly forbade all expectation of any active usefulness there, was advised by his friends and physicians, as affording the only hope of prolonging his valuable life, to return to his native land. Accordingly, he and Mrs. Reed embarked for America, in July last. But he had not been three weeks on his voyage, before his disease terminated in death, and his body was committed to the deep—to be raised, we doubt not, in glory, when "the sea shall give up its dead." Under the merciful providence of God, the uncommon Christian fortitude of Mrs. Reed sustained her, although she became a mother, about two weeks before she reached the American shore. She is now in this city, and with her infant child, is doing well—"The widow's God" has been, and we trust will be, her stay, protector, and comforter. Great gratitude is expressed to the captain of the vessel in which she returned, for every kind attention that could be shown her on her voyage home.

We do hope that the concluding part of Mr. Lowrie's letter, in which he deprecates despondency in regard to our India mission, will receive a marked attention. While he is not discouraged, it will be reproachful, if they who should sustain him become disheartened. He will be greatly cheered if he lives, as we trust he will, to meet the rein-

forcement that has gone to his assistance. May He who rules the winds and the waves, give a prosperous passage to the missionary family now on the bosom of the deep; and grant, that although this, as well as the African mission, has been sown in tears, it may result in a rich harvest of joy, from the many converts to the faith of the gospel, which shall yet be made, through its successful instrumentality.

"I am afraid the design of Providence, in placing these one hundred millions under a Protestant government, and in fully opening the door among them for Christian exertion, has not yet been duly considered by our American churches. A very intelligent Baptist missionary, who has been sixteen years in Calcutta, with the best opportunities for acquiring information, expressed his opinion to me not long since, that ten thousand missionaries might find immediate employment in India, if they could speak the language. I suppose their number is not at all exaggerated, and even with them all, there would only be one missionary to every ten or twelve thousand people. Yet in all this Bengal Presidency, there are not more than forty or fifty *ministers;* (*ordained*, I mean, for there are several *catechists*,) and there are no Americans amongst them excepting brother R. and myself—soon there will be none but myself. So exceedingly ignorant and stupid, as well as depraved, are the great mass of this people, that the means of instruction, which in the United States would be quite sufficient for any specified number of the inhabitants, would in this country be altogether inadequate to meet the wants of an equal number of the people. Our Negroes, and our Indians, are clever (in the English sense,) and intelligent, compared with the great majority of the Bengalees, and perhaps of the Hindoos generally; while as to morals, it is difficult to conceive how any fallen race could be more depraved than these Hindoos are in fact. The representations of Ward, and others, may be fully credited. And yet *half* a missionary to all the Indians in the bounds of the United States government, would be a greater numerical supply than the proportion which the Hindoos enjoy!

"The dealings of the Lord's providence towards our little company, have been in judgment and in goodness. The removal of my beloved wife left a mournful vacancy in our small number, and was by far the severest trial of my life; yet I can now *see*, as well as believe, it was for the best. But how the setting aside of brother Reed will prove for the best, I am not yet able to see—still we can *believe*—and it is a cause of thankfulness that we may take refuge in God's faithfulness to his promises, even when his dispensations are most discouraging. But whatever judgment we form concerning this trial, and, after separating what is personal, from what is designed to be general in the intention of it, whatever influence we suppose it should exert on the friends of the Society, still I pray that no friend of the cause may be discouraged.* In writing to *you*, dear Dr. Green, it would be ill-judged to enlarge on the meaning of such a dispensation. Yet I cannot forbear to make one remark—while these dispensations of Divine Providence *do not shut the door*, so far as the heathen are concerned, can the Society hesitate for a moment about going forward? So strong is my own conviction that these events should not be so interpreted, that I should be exceedingly sorry were the Society to draw back, and refuse to enter on this field, even if we were *all* to be cut down or laid aside.

"But my paper is nearly full, and as I have not time to mention some other matters which I should be glad to notice, I conclude by assuring you of my sincere regard and affection in the bonds of the gospel.

"John C. Lowrie."

We have just received, in manuscript, from our correspondent in London, a member of the Committee of the British and Foreign Bible Society, the following interesting article.

Extract from Minutes of the Committee, Sept. 22, 1834.

Mr. Leeves states his having become acquainted, during his stay at Napoli, with two members of the Greek Regency, Count Armansberg and Mr. Maurer, besides several of the Greek ministers, and that to an application made by him to the Minister of the Interior, Mr. Coletti, he had received a most favourable reply, stating that full permission was given to him to sell or distribute the sacred Scriptures in the Modern

* It will not be overlooked, I hope, that every thing is encouraging excepting our health—and my health is quite as good as usual. In all this, we can see goodness and favour.

Greek tongue, throughout the kingdom of Greece; and that an official circular had been addressed to all the Nomarchs (to be communicated by them to the Eparchs) instructing them to offer no obstacles either to himself or whomsoever he should entrust with the distribution and sale of the sacred volume. He had, in consequence, engaged a young man of great respectability (the nephew of a person well known in the history of Modern Greece, with whom the Rev. Mr. Hartly was also acquainted) as agent, and he was now employed in traversing the interior of the Peloponnesus.

Resolved, As the opportunities for disseminating the Scriptures in Greece appear at the present moment to be particularly favourable, that the 300 copies of the Modern Greek Pentateuch, originally destined to form the commencement of the Modern Greek Bible, be appropriated for immediate distribution.

From the Missionary Herald.

RELICS OF EARLY INDIAN CHURCHES.

Writing to a Christian friend, a missionary says—"I have, here in this part of the world, found some of the children of David Brainerd's church-members. My heart has been so full ever since I found them, that I have hardly thought of any thing else. And this morning, I resolved to return to the house and sit down and give some account of them.

"Last Saturday I went to a missionary station in the Shawnee nation, situated a little above the mouth of the Kansas river, and about a mile and a half from the river, on the south side. A two days' meeting among the Shawnee and Delaware Indians commenced on this day. Full a hundred Indians assembled. They were well dressed, and they behaved well. Many of them appeared to be serious. Mr. Kingsbury, and Mr. Pixley, late of the Osage mission, were there also. Two Methodists, and a Shawnee Indian addressed the people at the first meeting. At the second meeting Mr. Kingsbury and myself addressed the Indians through interpreters. We told them about the Choctaws and our labours among them. They were quite attentive. After the meeting closed, I walked a few steps and spoke to an old Indian woman, who spoke good English. I inquired of her concerning her origin. She said she belonged to David Brainerd's people. This at once roused up my heart to make many inquiries. At her side sat her sister, also a member of the church. Both could read in the Bible, and both had kept their Bibles through all their wanderings. Their father, and mother, and grandmother, were members of David Brainerd's church. These two women became pious about twenty years since, under the preaching of Isaac Wab-e, who was a disciple of Sampson Occum, at Brothertown, in the state of New York. When they were quite young, their father, Jacob Skikit, left the state of New Jersey, and removed to New York. The children yet remember how he prayed in his family. They spoke much of their grandmother, who often prayed with them, and when she prayed, Catharine, one of the sisters, said, 'I would look to see if I could see any body. But I could not see any one.' I asked Catharine if she had ever seen any trouble. 'Oh yes,' she replied. Have you ever seen the time when your children have cried for something to eat, and you had nothing to give them? 'Oh yes; when we lived down on James river, (which is a branch of White River that empties into the Mississippi,) we had hard times; we had to go 150 miles to buy corn, and we had no preaching.' Did not you almost forget the things of religion and your hearts become cold? 'Oh yes, my heart died;' and here she spoke at length. Elizabeth then spoke of her troubles, when she was on a journey of 300 miles from the state of New York, and while passing along on the south shore of Lake Erie her husband died with the lake fever, leaving her with six small children, and the youngest two days old. 'I thought I never should get through my troubles, but the Lord helped me: I did not forsake him.' She now has a son who is pious, and prays in his family. His mother lives with him. These two old women were well dressed, spoke good English, and seemed to be very happy, as now they live where they can attend religious meetings. They sustain a good religious character among their acquaintance. Their children have attended our mission school at Harmony. Think of this, and see how the Lord provides for his people, for their children, and for children's children. A school was established at Harmony, in the Osage nation, to educate the grand children of David Brainerd's church-members! Several of the children are hopefully pious.

"I also inquired about Brainerd—what did your grandmother say about him? 'He was a young man: he was a lovely man: he was a staff: he was a staff to walk with. He went about from house to house to talk about religion. That was his way. He slept on a deer skin or a bear skin: he ate bear meat and samp. Then we knew he was not proud. He would come to my grandmother's and say, 'I am hungry; make

haste.' Then she would take down the kettle, and he would eat. But some of the people did not like him, and said what has this white man come here for? We don't want him here, and they told him to go off. When the Indians assembled to dance and have a feast, he would go there also, and go away in the bushes and pray for them.

And then some said, 'We do not want this white man here; let us make way with him.' But others said, no, we will not kill him. After a while they found that he was an honest man, and then they would do any thing he said.' I then asked her why Brainerd died so soon, as he was a young man 'My grandmother said, he had not been used to our way of living, so cold in the winter, sleeping on skins and on the ground. He went to New England and died of the consumption.' I then told her where and how he died. 'After his death his brother John came to our people. He died in Deerfield in New Jersey. He was in doubt when he was about to die, and one Indian woman went and talked to him.' Which did your grandmother like best, David or John? 'David, she liked him best.' I could tell you much more, and must add, what a girl residing in a missionary's family, said of these women one day to her mistress. 'I think these old Indian women have meetings enough now. When they lived on James River they always were talking about how much they wanted meetings; and when the Sabbath came, they would gather up all their children and have a meeting by themselves. No one ever went to see what sort of a meeting it was; but they always had their meetings on Sundays.'"

View of Public Affairs.

The latest advices from Europe, are to the 16th of November; but from no quarter of the world have we received novel intelligence of much importance or of general interest, during the month past. The changes of the ministry both in England and France, and the indecisive military occurrences in Spain, are interesting to the inhabitants of those countries, but not greatly so elsewhere. In our own country, the message of the President, sent to Congress at the opening of the present session, is indeed interesting to every inhabitant of the United States. But it has ever been the course pursued by the editor of this Miscellany, to avoid all remarks on political papers and topics, when there is nothing in them that militates with moral duties, or religious truth; and of this character, we see nothing in the last presidential message, that calls for our animadversion. We shall, therefore, fill the small remainder of our space, in saying a few words on

African Colonization.

There is no abolitionist in our country, who hates slavery worse than the writer; and for himself he would, if he lived in a slave-holding state, and was the possessor of slaves, never rest till, in the best and speediest method he could devise, he had given them their freedom. But this is not the feeling of the greater part of slave-holders in the states which contain the most slaves; and the constitution of our country forbids the general government to pass any laws for their emancipation. In addition to this, the coloured race, even in the states in which they have their freedom, remain in a degraded state—Many of the most valuable privileges of citizenship are denied them. In these circumstances, the colonization of those who are *willing to go* to Africa, has been provided for, at a very considerable expense. Now it does seem to us, that when it is considered that in the colony of Liberia, the coloured race will enjoy all the privileges of free citizens, and will be instrumental in spreading the Christian religion, and the arts of civilized life, through that benighted region of the earth, and that none are *constrained to go contrary to their own choice*—it is a most unreasonable thing, and one which we do not know how to reconcile with Christian benevolence, to oppose the measures of the African Colonization Society. These are our views, in regard to African colonization in general. At present, we wish particularly and earnestly to recommend to the patronage of the public, the enterprise of the Young Men's Colonization Society, for forming an establishment at Bassa-Cove—The enterprise is a noble one; and we learn that a hundred emigrants are waiting and wishing to depart, under the auspices of this Society, and cannot be sent for the want of funds. What benevolent individual, who has funds at command, can refuse to help them?

Erratum in our present Number.

In page 523, the third line below that which introduces the Valedictory Address, for *inculpates*, read *censures*.

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